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# THE PATALIPUTRA



3/D.

**MANORANJAN GHOSH.**







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BY



*Sh. Ghosh*

*28/12/21*

# PATALIPUTRA



BY MANORANJAN GHOSH, M. A.  
CURATOR, PATNA MUSEUM.

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## PREFACE.

I acknowledge my sincerest obligations to the Hon'ble Rai Bahadur Purnendu Narain Sinha, M.A., B.L., General Secretary, Bihar and Orissa Industrial Exhibition, for suggesting and giving all material help in bringing out this hand-book. I am also indebted to Prof. Jadunath Sarkar, M.A., P.R.S. for going through the manuscripts and writing the foreword, to Babu Ram Lal Sinha, B.L., for adding the Appendix D, to Prof. Jogindra Nath Samaddar, B.A., for kindly lending four blocks of half-tone pictures inserted in the body of the book, to Babu Dakshinaranjan Ghosh for preparing the map of Pataliputra and to Rai Bahadur Radhakrishna Jalan for rendering invaluable help in getting the book through the press.

PATNA :

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MANORANJAN GHOSH.







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## FOREWORD.

Patna is one of the most ancient cities of India. In the eyes of students of Indian History it is sacred as a spot visited and blessed by the great Buddha, as the capital of the first all-Indian Empire under the pious Asoka, as the centre from which Buddhism set out on its mission to conquer the world for its own good, as the centre of Hindu revival under the Guptas in the 4th and 5th centuries of the Christian era, and still later as the last battle-field between the Pathans and the Moghals, between the English and the Padishah of Delhi for the lordship of Northern India. This historic city has passed through many vicissitudes, but it has phoenix-like risen again and again from its ashes. Its latest revival is that which we are witnessing to-day, when it has again become a capital, the seat of the highest tribunal in the land and the abode of a University, which will combine all that is best in the East and the West.

The modern scientific historian and his indispensable ally the archæologist have brought to light concrete examples of the past glories of Patna in art and letters, religion and political dominions. It is, therefore, fitting that the general reader should have a convenient handbook which would diffuse our specialised knowledge and tell him what to see and how to see if he wishes to reconstruct the past and truly honour the ancient great who preceded him in this land of Magadh.

I heartily commend this painstaking, accurate and highly useful manual to the reader.

JADUNATH SARKAR

PATNA :

29th Nov., 1919.





# PATALIPUTRA

## CHAPTER I.

### THE HISTORY OF PATALIPUTRA.

Patna is the largest city in the province of Bihar and Orissa, of which it is the modern Capital. It has a population of 1,34,785. It is situated on the southern bank of the Ganges. It is at an elevation of 185 feet above the sea level. Lat.  $25^{\circ}-37'$  N., Long.  $85^{\circ}-15'$  E. It is 388 miles west of Calcutta. The Gandak joins the Ganges opposite Patna city. The Son now joins the Ganges about 20 miles west of Patna. The Sarayu joins a little above that. The river Punpun joins the Ganges 7 miles below Patna city. Its situation.

Patna city is one of the oldest cities of India. Its ancient Sanskrit names were Pataliputra, Kusumpura, and Pushpapura. The Greeks called it Palibothra. The Chinese Pa-lin-fou. During the later Mahomadan period it came to be known as Azimabad. Its ancient names.

The first authentic references to Pataliputra, of which the date can be fixed, are in Emperor Asoka's Girnar Rock Edict No. V and in his Sarnath Pillar Edict. In the former the name is spelt as Pataliputa, undoubtedly the Prakrit form of Pataliputra.

Before the capital of Magadh was transferred to Pataliputra, the chief town of the province was Giribrajapur or Rajagriha, (the modern Rajgir). The prehistoric period.



The early History of Rajgir is enveloped in mystery. That it was once the capital of the Mundas and later on of the Oraons is indicated by a tradition which still lingers among those people. These early races were probably replaced by the Asuras, traditions of whom are still to be found round about Rajgir. The forts and embankments there are even now ascribed to the Asuras, who are regarded by some scholars as the round-headed race, called outer Aryans, who overspread the whole of Northern India in the Copper Age.

It has been held by linguists that in Northern India there are two languages—one the inner Aryan language and the other the outer Aryan language. Sir Herbert Risley also pointed out that the inner Aryan language was spoken by the long-headed Aryan of Mid-India, corresponding to the present United Provinces, and the outer Aryan language was spoken by people who were either Brachycephalic or Mesacephalic. The difference of culture between the inner and outer Aryans has been pointed out by Prof. Rama Prasad Chanda in his *Indo-Aryan Races*. The religious cult, political history, and social organization of these people also support the hypothesis that the outer Aryans are a part of the great wave of the round-headed people who extend from the Armenian Upland to Northern Italy.

On the decline of the inner Aryan power in the ancient Vedic land, the outer Aryans rose to authority first in Magadh.

The Epic  
age.

We find that in the days of the Mahabharata and Ramayana, Rajagriha was the capital of Magadh. From the description of Rama's journey to Mithila given in the Ramayana it appears that though Rama crossed the Ganges, opposite Vaisali, somewhere near the modern city of Patna, yet no mention of that town is made in the Ramayana.

The Pauranic  
period.

The earliest dynasty who ruled over Magadh is the Barhadratha dynasty and Jarasandha was the greatest king of that dynasty. Barhadratha dynasty was followed by Pradyot dynasty. And the latter was followed by Saisunaga dynasty (600-372 B. C.). Bimbisara, the



sixth king of this dynasty extended the kingdom of Magadh by adding Anga (modern Bhagalpur) to it. It was in his reign that Gautama Buddha established his great ethical religion. The great contemporary of Gautama Buddha was Vardhamana who, dissatisfied with the religion of Parsvanatha, founded a new school of Jainism. Bimbisara was succeeded by his son Ajatasatru, who built a new capital in the plain outside the "mountain-girt" old city. He had long wars with his step-mother's brother, the king of Kosala, and later on with the powerful Lichhavis and Vrijji clans. To hold these last in check, he ordered his ministers to fortify the ancient village of Patali. Just at this time Buddha was passing by the village on his way to Kusinagara. Being invited, he halted in the village for one night and preached a Sermon. Over the place where Buddha sat, a great stupa was erected by Asoka, as Yuan Chwang was told in the 7th century A. D. Buddha died about 535 B. C., so the foundation of the ancient fort of Patna can be dated accurately. Outside the fort and under its protection a town naturally grew up.

Darsaka was the last king of this dynasty who reigned at Rajagriha. In the reign of his son Udayin the capital was transferred from Rajagriha to Patna. From a drama of Bhasa (*Pratijna Jaugandharayana*) it appears that Darsaka gave his sister in marriage to the king of the Vatsya country to hold in check a confederacy of Kings, probably of North Behar. In order to watch these enemies more effectively and also to take advantage of the river highway for the commerce which was fast increasing owing to the intercourse with the west, Pataliputra was selected as the capital. Its unique position near the confluence of the great rivers of Mid-India—the Ganges, the Son, the Gandak and the Sarayu—played an important part in the subsequent growth of the town.

The Saisunaga dynasty was overthrown about 372 B. C. by Mahapadma Nanda, who established the Nanda Dynasty. It is said that in 326 B. C., when Alexander was halting on the banks of the Hyphasis, Xandrames

Udayin  
transfers  
capital to  
Patna.

Nanda Dy-  
nasty, 372  
B. C.—323  
B. C.



was reigning at Pataliputra. This king may be identified with one of the Nandas. When Yuan Chwang visited Pataliputra he heard a legend that the Punch Pahari contained the treasures of Nanda. The name of Nanda is also mentioned in the Kharavela inscription of Hathigumpha.

Maurya  
dynasty 323  
B. C.—185  
B. C.

The last king of the Nanda dynasty was deposed by Chandragupta Maurya, who seems to have been a scion of the earlier royal family, known as the *Purva Nandah* about 325 B. C. Chandragupta conquered the Punjab, repulsed Seleukos Nikator, and made himself the master of the whole of Northern India. The peace with Seleukos was probably made about 303 B. C. Seleukos sent an envoy named Megasthenes who resided for a considerable time at Pataliputra, and wrote an account of the geography, products, institutions, and manners of India and a description of Pataliputra. The original book is now lost but extracts from it still exist. We can supplement it by the information contained in Arthashastra written by Kautilya, the prime minister of Chandragupta.

Chandra  
Gupta.

The city of Patalipura was, as mentioned in Patanjali's Mahabhasya, situated both on the Ganges and the Son. According to Megasthenes, it was protected by a moat 600 feet broad and 30 cubits in depth. At a distance of 24 feet from the inner ditch there stood a rampart with 570 towers and 64 gates.

And from the Chanakya's Arthashastra it appears that on the top of the rampart there must have been a parapet with a passage for chariots. Between two towers there were structural gateways (*Pratoli*). Between the gateway and the towers there were seats for archers with openings in the walls of the parapet for the discharge of arrows. Besides the road for chariots on the rampart, there was another road called *Devapatha*.

The main gates were defended by boundary houses and *Gopuram* on the other side of the ditch.

The gates (*Gopuram*) were of the same height as the rampart. In front of the main *Gopuram* there was a tank and a temple of Kumari.



The palace of the king was in the centre of the city, a little to the north, within an extensive garden containing big tanks.

In the centre of the town were the temple of the Jaina deities—Aparajita, Apratihata, Jayanta and Vajayanta, and the Brahmanical deity Siva.

There was also a temple of Vaisravana, the god of wealth. Besides this there were two temples of Asvini and the goddess Srimadira (a name of Durga).

According to Megasthenes, the Royal palace of Chandragupta was built of timber, but it surpassed in splendour and magnificence the Persian palaces of Susa and Ekbatana. The pillars of the palace were gilded and were adorned with golden vines and silver birds.

The palace was decorated with "basins and goblets of gold, richly carved tables, chairs of state, vessels of Indian copper set with precious stones."

The administration of this great city was entrusted to a commission of 30 members, divided into 6 boards, with 5 members each.

The first board was charged with the superintendence of the industrial arts and artisans. The second was entrusted with the duty of superintending foreigners and ministering to their wants, the third with the registration of births and deaths. The fourth was the board of trade which exercised a general control over trade and commerce and regulated weights and measures. The fifth board had to deal with manufacture. The sixth board levied a tax on the prices of all articles sold. Besides these, the Commissioners as a body controlled all the affairs of the city, including the markets, temples, and public works.

There was a special irrigation department which was charged with the duty of measuring the lands and so regulating the sluices that every one should receive his fair share of the water.

From the description of Megasthenes it also appears that outside the town there were gardens, pleasure houses, and groves, in the last of which monks



lived. There were Buddhist Sramanas and Jaina Ajivakas as well as Brahminical ascetics practising Yoga.

According to Jaina tradition, Chandragupta became a Jaina in later life and with Bhadravahu went to the south and lived as an ascetic at Sravana Belgola in Mysore. He ultimately died sitting in the *Kayo/sarga* posture by voluntary starvation.

Jainas.

It was about this time that a great famine took place, which forced Bhadrabahu to emigrate with a portion of the Jaina community to the Karnatic country. Under the guidance of Sthulabhadra, a great council assembled at Pataliputra and collected the Jaina sacred books, consisting of the eleven Angas and the fourteen Purvas, the latter of which are collectively called the twelfth Anga.

The temple of Sthulabhadra is still to be seen on the south of the Gulzarbagh railway station.

As regards the monuments of Maurya period, except the palisade there is nothing now which can be ascribed to the time of the great Emperor Chandragupta.

Bindusara.

Chandragupta was succeeded by his son Bindusara, probably in 298 B. C., he was surnamed Amritaghata. In his court Megasthenes was replaced by Deimachos, as ambassador. It is likely that the Deccan was conquered by Bindusara.

Asoka.

Bindusara was succeeded by Asoka about 273 B. C. He was surnamed Priyadarsi. His solemn coronation probably took place about 269 B. C. In the 9th year after his coronation, Asoka led his invasion against Kalinga and made it an integral part of the empire.

After this conquest, Asoka tried to spread the Dharma containing the essence of religions prevalent in his time. In the 13th and 14th years after his coronation he proclaimed his idea of Dharma and the principles of his Government in series of edicts engraved upon rocks. They are the minor Rock Edicts and the Fourteen Rock Edicts. These were followed by the Kalinga Edict which mentions, besides other things, that distant provinces were governed by royal princes residing at Ujjain and Taxila.



In 249 B. C. Asoka made a pilgrimage to the eight Mahasthanas or sacred places of Buddhism.

About 243 B. C. he issued the seven Pillar Edicts, which enforce his earlier ethical teachings. It is most likely that Asoka convened the third Buddhistic council at Patna and that the Bhavru and Sarnath Edicts belong to this period.

Asoka adorned his capital with fine buildings of stone. His stay at Taxila and Ujjain must have initiated him in the art of stone architecture and sculpture. He built an outer masonry wall to protect the city and erected within it a stone palace. Fa Hian visiting the city in the 5th century A. D. wrote thus of the buildings :—

“The royal palace and halls in the midst of the city which exists now as of old were all made by the spirits which he employed, and which piled up the stone, reared the walls and gates, and executed the elegant carving and inlaid sculpture work, in a way which no human hands of this world could accomplish”.

Part of a huge building containing a hall of stone pillars has been excavated at Kumhrar by Dr. Spooner. Some fragments of pillars of a stone building have also been found in the Sadarguly in Patna City. Both Fa Hian and Yuan Chwang saw two inscribed pillars at Patna, one of which recorded, according to the versions of the Chinese pilgrim, the gift of Jambudvipa by Asoka and another, which was at Nele, ‘the thing which led to the building of Nele, with the number of the year, the day and the month’.

These pillars when found would be of great importance to Patna and its history.

Besides these, he built a stupa at Sanchi and erected pillars at various places and placed inscriptions on them. For the use of Ajivaka monks (identified by Prof. Rudolph Hoernle with the Digambaris), he excavated cave dwellings in the hard quartzose gneiss of the Barabar hills near Gaya.



The conversion of Ceylon is also ascribed to his reign. Mahendra the brother of Asoka, went to that island on the noble mission of spreading Buddhism there.

Round Asoka many curious legends have grown. The earliest representation of this great Emperor is on the East gate of Stupa I, Sanchi, (Bhopal State, Central India). In the lowest architrave of the gate he has been shewn as descending from the elephant with his queen Tishyarakshita and a dwarf by his side. The Ramagrama scene on the south gate also contains the representation of Asoka. These were erected about 50 B. C., according to the chronology worked out by Sir John Marshall. Some of the Puranas make Kunala to succeed him. He was followed by Dasaratha, who also excavated caves for Ajivakas in the Nagarjuni Hill, District Gaya.

The Sunga  
dynasty 185  
B.C.—73 B.  
C.

After Dasaratha there was a succession of weak Mauryya Kings. Brihadratha, the last of the Mauryyas, was assassinated by his commander-in-chief Pushyamitra who established the Sunga dynasty. The Pauranic account of this usurpation is further supported by poet Bana.

After his accession, the Brahmanical Emperor celebrated the Asvamedha or horse sacrifice. His son Agnimitra was appointed Viceroy of Malwa, while his grandson, Vasumitra was sent to the Punjab to quell the attack of the Greeks. It was during this reign that Menander invaded India and came as far as Ajodhya or Saketa. Milindapanha, a Pali book on this Greek ruler, mentions Pataliputra.

The fine arts of India received a great stimulus from Pushyamitra, as is proved by the relics of the Sunga age that have been excavated.

During the reign of Bhagavata, a King of this dynasty, Heliodorus a Greek resident of Taxila, was sent to Vidisa by King Antialcidas. The inscription recording this event is incised on the Garuda Pillar at Besnagar, Gwalior state. The last king of this dynasty was Devabhumi.



Some consider the Mitra coins as belonging to the Sunga Kings. The invasion of Kharavela must have been one of the reasons for the downfall of the dynasty, which probably came to an end about 73 B. C. It was succeeded by the Kanva dynasty which lasted till 27 B. C.

About this time the Andhras of the Deccan rose to power. For some time Pataliputra acknowledged their supremacy, but later on it must have re-asserted its independence. The Andhra dynasty.

After the Andhra dynasty Pataliputra's history merges into oblivion. It is said that Kanishka conquered this city.

In the 4th century A.D. it again rose into importance during the time of the Guptas. It appears that the Lichhavis of Vaisali brought Pataliputra under their sway. Chandra Gupta I, a petty local chief, probably of Vaisali, married the daughter of the Lichhavi king and extended his territory. The Gupta dynasty 300 A. D.—550 A. D.

A gold coin of this king shows the actual ceremony of marriage, wherein the wedding ring is being given.

A coin of this type is in possession of Rai Bahadur Radhakrishnan Jalan, Rais of Patna city. He has a fine collection of rare Gupta and other gold, silver, and copper coins.

Samudra Gupta, Chandra Gupta's son, by the Lichhavi prince, succeeded him. His conquests are recorded in the Asoka pillar of Kausambi, now at Allahabad. The empire established by him comprised the whole of Northern India from Bengal to the Jamuna and Chambal on the west, and from the foot of the Himalyas on the north to the Narmada on the south. About 360 A. D. he received an embassy from Ceylon. Most likely it was after his return from the conquest of Southern India that Samudra Gupta performed the horse sacrifice. Samudra Gupta.

He was succeeded by Chandra Gupta II, surnamed Vikramaditya, about 375 A.D. He wrested Malwa from the western Satrapas. He seems to have reigned till Chandra Gupta II.



413 A. D. It was during his reign that Fa Hian visited Pataliputra, and Kalidas probably flourished. Towards the latter end of Chandra Gupta's reign Pataliputra was neglected in favour of Ajodhya.

The Huns

The Huna invasion of the 6th century A. D. must have completed the ruin of this ancient town. Yuan Chwang visited this place about 640 A. D. and saw the ancient site covered by hundreds of ruins. Sasanka further destroyed the Buddhistic monasteries.

Harsha who was able to form an Empire did not attempt to restore the old capital.

The Pal dynasty.

Dharmapala, about 811 A. D. held his court at Pataliputra for some time. Some sculptures and a terracotta seal of his time have been found at Patna.

After the fall of Patna the town of Bihar became the provincial capital of Magadh, and Nalanda the educational and religious centre.

The Muhammadan period.

About 1193 A. D. Muhammad, the son of Bukhtiar Khilj made a clear sweep of Buddhism from Bihar. From an inscription in a mosque in the Patna city which is locally known as Begu Hajam's mosque, it appears that Allauddin Hussain Shah, Sultan of Gaur, built the mosque. This shows that the town was not altogether neglected in the 15th century. The carvings at the West gate and at Nawab Vilyet Ali Khan's mosque belong to this period.

Sher Shah.

Sher Shah built a fort here in 1541 A. D. and Patna again became the provincial capital. In 1586 Ralph Fitch speaks of the growing commerce of the town. In 1620 A. D. we find Portuguese merchants at Patna. From Taveriner's account we find that more than a century after its foundation in 1665 A. D. it was one of the greatest centres of trade in Northern India.

Daud Khan

The Pathan Sultan Daud Khan made Patna and Hajipur his head-quarters until Akbar came in person to attack him. In 1612 A. D. it was sacked by Khusru.

Under Azim-us-shan, the grandson of Aurangzeb, Patna attained the zenith of its splendour. In 1704 A. D.



he named the city as Azimabad after himself. Azim's son Farrukhasiyar was first proclaimed Emperor at Patna.

In 1620 A. D. two Englishmen were sent from Agra to Patna to purchase cloth and to establish a house of business there. They gave up the place as not good. In 1632 A. D. a second attempt was made from Surat. <sup>The English in Patna.</sup>

When the English were established on the Bengal coast, Patna was selected as the best place for procuring saltpetre. The importance of Patna as an English Factory began to increase. At that period the Factory was situated at Gulzarbagh.

In 1657 A. D. Patna is mentioned as a factory under Hoogly. The trade at that period consisted mainly of saltpetre. About 1650 A. D. the Dutch also opened a factory at Patna. From 1680 to 1718 A. D. the English had to face constant difficulties in carrying on their trade.

In 1740 A. D., after defeating Nawab Sarfraz Khan, Ali Vardi Khan became the undisputed master of Bihar and Bengal. Soon after this the Maharatta inroads began and Patna was in constant danger of attacks. In 1741 A. D. the Governor began to improve the fortifications of Patna to protect the town against the inroads of the Maharattas. <sup>Ali Vardi Khan.</sup>

In 1745 A. D. Patna was besieged by Mustafa Khan, the rebellious Afghan General of Ali Vardi Khan. On hearing that Ali Vardi Khan was marching to the relief of Patna, Mustafa was forced to raise the siege.

Next year the Maharattas, aided by the Afghans, swept through the district. Ali Vardi Khan soon came and met the Maharattas, and after an indecisive battle Raghuji Bhonsla marched off towards Bengal.

In 1748 A. D. Patna was again attacked by the Afghans of Darbhanga, who were assisted by Zain-ud-din (Haibat Jang), the son-in-law of Ali Vardi Khan. They entered the fort at first as friends and then attacked the town and gave it up to plunder and ravage. Ali Vardi Khan soon came from Bengal and defeated the Afghans, although they were helped by the Maharattas.



Siraj-ud-  
daula.

The next important event was the rebellion at Patna of Siraj-ud-daula in 1750 A. D. He was easily subdued. He then took shelter in a house in the suburbs, and on the arrival of Ali Vardi Khan, was reconciled to him and started for Murshidabad.

In 1757 A. D. Jafar Khan, who was made Nawab of Bengal by the English, came to Patna. He confirmed Ram Narayan in the Deputy Governorship of Bihar. His loose conduct, however, offended the nobles, who opened negotiations with Ali Gauhar, afterwards known as the Emperor Shah Alam II. He laid siege to Patna, but raised it when he heard that Clive was coming with a military force. Shah Alam soon returned in full force and ravaged the surrounding country. An army under Ram Narayan and Captain Cochrane gave battle to Shah Alam on the banks of a small stream near Fatwa. It ended in complete disaster to the invading forces. In another battle with Miran, the Emperor fared badly and made his escape to Bihar, whence he went to Burdwan. Thence he doubled back to Patna where the French adventurer, Monsieur Law, joined him. Law, however, proceeded to Bihar, but the Emperor began an assault against Patna which was saved by the arrival of reinforcements under Major Knox, who at the head of 200 Europeans marched from Burdwan in May and arrived at Patna in 13 days. Next day he gave battle and defeated the soldiers of the Emperor. He also defeated the Governor of Purnea at Hajipur.

In 1767 A.D. Major Lawrence defeated the Emperor and Monsieur Law at Manpur near Gaya. The Emperor came to terms, and was escorted to Patna where the English converted the Factory into an audience-hall by hanging it with rich embroidery and changed a couple of dinner tables into a throne. Here Shah Alam was proclaimed Emperor of India and Nawabship of Bengal, Bihar and Orissa was conferred on Mir Qasim Ali.

Mir Qasim  
Ali.

Differences soon arose between the English and Mir Qasim. On hearing the news that a new army was coming to Patna Mr. Ellis, the chief of the English factory here, first attacked the fort and plundered it, but



was at length overpowered by the Nawab's troops towards night-fall owing to his carelessness.

The Nawab then took those Englishmen prisoners who had failed to make their escape. Three successive defeats of the Nawab's troops at Katwa, Suti, Udhua Nala enraged Mir Qasim, who gave orders to massacre the English prisoners. The work was entrusted to a Swiss, Walter Reinhardt, nick-named Somru. These prisoners were kept in Haji Ahmad's house. First 49 Europeans were massacred and thrown into a well. The next batch was murdered later on, Dr. Fullerton being the only person who was saved. After this a British force under Major Adams laid siege to Patna. He was helped by Major Knox. On the 6th November, A. D. 1763, the citadel was taken by storm.

Mir Qasim fled and took refuge with Shuja-ud-daula, the Nawab of Oudh. In April he returned with Shuja and attacked the city. On 23rd October, 1764 A. D. the decisive battle of Buxar left the British undisputed master of the lower provinces of Bengal.

The mutiny of 1857 was another interesting event in the subsequent history of Patna. Mutiny.

The last important event was the creation of the new province of Bihar and Orissa, with Patna as its Capital, in the year 1911 A. D.



## CHAPTER II.

### MONUMENTS AND ANTIQUITIES OF PATALIPUTRA.

The most interesting objects of pre-Mauryan Patna are the clay seals founded by Sir Alexander Cunningham. Like the Eran coin, they are written from right to left (*see Arch. Survey Report Vol. XV*).

The remains of wooden palisades at Lohanipur Bulandibagh, Maharajganj, and Mangle's tank probably date from the time of Chandragupta.

Punch-marked coins found at Golakpur are very ancient but their exact date cannot be fixed.

45 The interesting Didarganj\* statue (Frontispiece) probably belongs to the time of Asoka. Two male figures found at Patna, and now identified by Mr. Jayaswal with the Saisunaga kings, cannot be earlier than 3rd century B. C. According to Buchanan, these statues were found on the southern side of the suburbs. (*J. B. O. R. S. Vol. V., Pt. I, p. 103*).

Durukhia Devi and Perso-Ionic Capital (Plate II) of Lt. Colonel Waddell probably belong to the time of the Sungas.

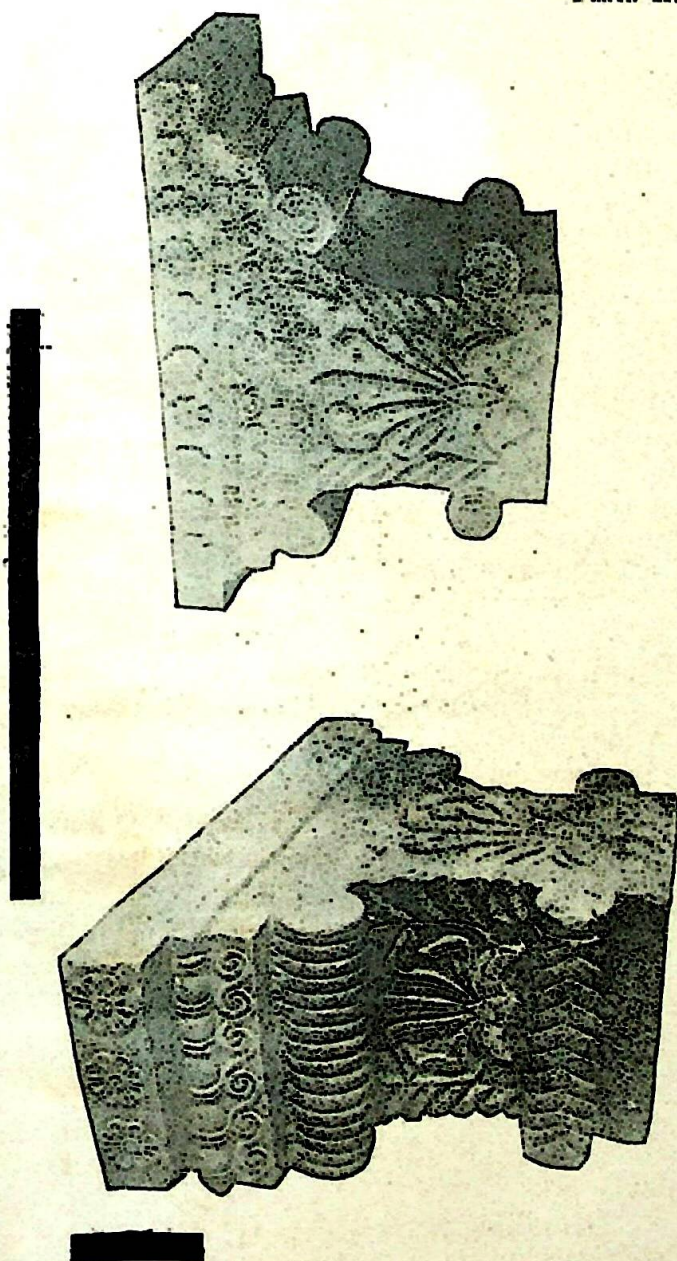
The railing pillar (Plate III), illustrated in Waddell's Pataliputra, is of the same date.

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\* The first information of which was given by Prof. Samaddar, of Patna College.



PLATE II.



*BULANDIBAG: QUASI-IONIC CAPITAL.*







Excavations carried on at Lohanipur, Kumhrar, Bulandibagh, Pahari, and Sadarguly have brought to light many very interesting objects of archæological interest. Interesting summaries of the reports of Mr. P. C. Mukherjee, who excavated Lohanipur, and of the archæological reports of Dr. Spooner are given in appendix B, and can be read with interest by readers.

Coins of Kushan and Gupta kings have also been found by Dr. Spooner.

A very interesting Votive clay tablet was found some years back near Purabdarwaza. It is now in the possession of Babu Ram Lal Sinha, Pleader, Bankipore, a local archæologist, who has been kind enough to write an appendix describing all places of importance in Patna, both old and new.

The only prominent land marks are the Bari Pahari and Choti Pahari, south of Kumhrar. It was at these places that there stood the Hinayana and the Mahayana monasteries at the time of Fa Hian. The temples of Sthulabhadra and other Jaina temples and the temples of Choti and Bari Patan Devis appear to stand on old grounds.

The Opium factory and Nauzar Katra situated on very high ground, appear to occupy some very interesting sites.

Grounds round about Mangle's tank and Kila are very promising sites. Besides, Kumhrar and Bulandibagh, Bhikhnepahri and Dargah Arzani are interesting sites.

The map of Patna which accompanies this pamphlet will, it is hoped, prove of use to those who want to study the topography of Patna. Extracts from Fa Hian and Yuan Chwang's travels are also given in appendix A for easy reference.







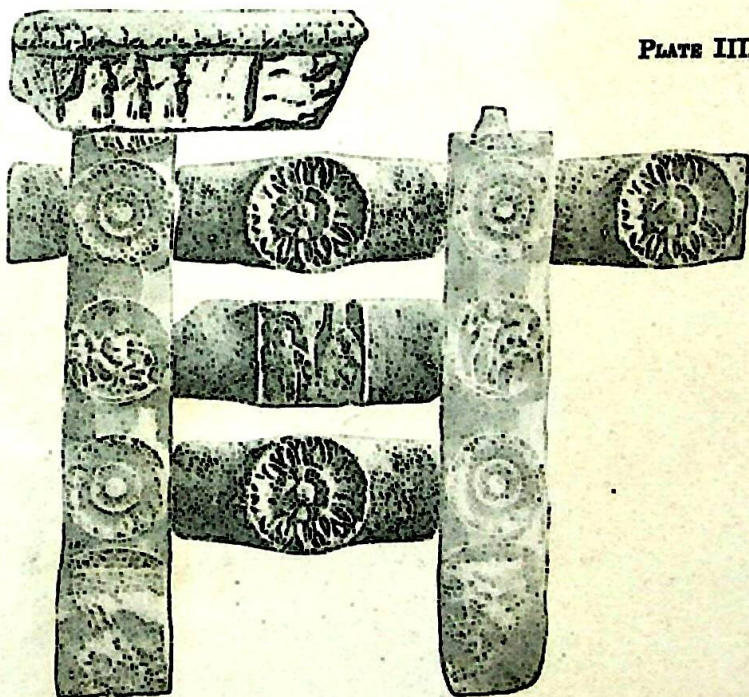


PLATE III.

KUMRAHR: ANCIENT RAILING.







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# APPENDICES.

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## APPENDIX A.

### Description of Pataliputra from the Chinese Source.

The Chinese Buddhist pilgrim, Fa Hian, travelled in India for fifteen years about 399-414 A. D. in search of Buddhist scriptures. The following translation of his narrative from Professor J. Legge's version, annotated from that of Professor Beal, is appended for convenience of reference:—

"Four Yojanas on from this place (Vaisali) to the east brought the travellers to the confluence of the five rivers \*\*\* Having crossed the river and descended south for a Yojana (the travellers) came to the town of Pataliputra, in the kingdom of Magadha, the city where King Asoka ruled. The royal palace and halls in the midst of the city, which exist now as of old, were all made by spirits which he employed, and which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture-work, in a way which no human hands of this world could accomplish.

King Asoka had a younger brother who had attained to be an Arhat, and resided on Gridhra-Kuta hill, finding his delight in solitude and quiet. The King, who sincerely revered him wished and begged him (to come and live) in his family where he could supply all his wants. The other, however, through his delight in the stillness of the mountain, was unwilling to accept the invitation, on which the King said to him, "Only accept my invitation, and I will make a hill for you inside the city. Accordingly, he provided the materials of a feast, called to him the spirits, and announced to them "To-morrow you will receive my invitation, but as there are no mats for you to sit on, let each one bring (his own seat)". Next day the spirits came, each one bringing with him a great rock, (like) a wall, four or five paces square, (for a seat). When their sitting was over, the King made them form a hill with the large stones piled on one another, and also at the foot of the hill, with five square stones, to make an apartment, which might be more than thirty cubits long, twenty cubits wide, and more than ten cubits high.

In this city there had resided a great Brahman, named Radhasvami, a professor of the Mahayana, of clear discernment and much wisdom, who understood everything, living by himself in spotless purity. The King of the country honoured and revered him and served him as his teacher. If he went to enquire for and



greet him, the King did not presume to sit down alongside of him, and if in his love and reverence he took hold of his hand, as soon as he let it go the Brahman made haste to pour water on it and wash it. He might be more than fifty years old, and all the kingdom looked up to him. By means of this one man, the law of Buddha was widely made known, and the followers of other doctrines did not find it in their power to persecute the body of monks in any way.

By the side of the tope (tower) of Asoka there has been made a Mahayana monastery, very grand and beautiful; there is also a Hinayana one, the two together containing six hundred or seven hundred monks. The rules of demeanour and the scholastic arrangements in them are worthy of observation.

Shamans (ascetics) of the highest virtue from all quarters, and students, inquirers wishing to find out truth and the grounds of it, all resort to these monasteries. There also resides in this monastery a Brahman teacher, whose name also is Manjusri, whom the shamans of greatest virtue in the kingdom and the Mahayana Bhikshus honour and look up to.

The cities and towns of this country are the greatest of all in the middle kingdom. The inhabitants are rich and prosperous, and vie with one another in the practice of benevolence and righteousness. Every year on the eighth day of the second month they celebrate a procession of images. They make a four-wheeled car, and on it erect a structure of five storeys by means of bamboos tied together. This is supported by a king-post with poles and lances slanting from it, and is rather more than twenty cubits high, having the shape of a tope. White and silk cloth of hair is wrapped all round it, which is then painted with colours. They make figures of devas, with gold, silver and lapislazuli grandly blended and having silken streamers and canopies hung out over them. On the four sides are niches, with a Buddha seated in each and a Bodhisattva standing in attendance on him. There may be twenty cars, all grand and imposing, but each one different from the others. On the day mentioned, the monks and laity within the borders all come together, they have singers and skilful musicians, they pay their devotions with flowers and incense. The Brahmans come and invite the Buddhas to enter the city. These do so in order and remain two nights in it. All through the night they keep lamps burning, have skilful music and present offerings. This is the practice in all the other kingdoms as well. The heads of the Vaisya families in them establish in the cities houses for dispensing charity and medicines. All the poor and destitute in the country, orphans, widowers and childless men, maimed people and cripples, and all who are deceased go to those houses and are provided with every kind of help and doctors examine their diseases. They get the food and medicines which their cases require, and are made to feel at ease, and when they are better, they go away themselves.

When King Asoka destroyed the seven topes (intending) to make eighty-four thousand, the first which he made was the great tope, more than three *k* to the south of this city. In front of this



there is a foot-print of Buddha, where a viharā has been built. The door of it faces the north and on the south of it there is a stone pillar fourteen or fifteen cubits in circumference, and more than thirty cubits high, on which there is an inscription, saying "Asoka gave the ( whole of ) Jumbudvipa ( India ) to the general body of all the monks, and then redeemed it from them with money. This he did three times. North from the tope 800 or 400 paces, King Asoka built the city of Ne-le. In it there is a stone pillar which also is more than thirty feet high, with a lion on the top of it. On the pillar there is an inscription recording the things which led to the building of Ne-le, with the number of the year, the day and the month.

Fa-Hian stayed here for three years, learning Sanskrit books and the Sanskrit speech, and writing out the Vinaya rules.

### DESCRIPTION OF PATNA BY YUAN CHWANG, 635 A. D.

The following extracts from the narrative of the Chinese Buddhist pilgrim, Yuan Chwang are taken from the translation by Thomas Watters:—

1. South of the Ganges was an old city about 70 li. in circuit the foundations of which were still visible although the city had long been a wilderness. In the far past when men lived for countless years it has been called "Kusumapur city" from the numerous flowers (Kusum) in the royal enclosure (pura). Afterwards when men's lives still extended to milleniums the name was changed to "Pataliputra city".

2. To the north of the "old palace" (i. e. Capital) was a stone pillar some tens of feet in height on the site of "Asoka's Hell." In the 100th year after Sakya Ju-lai's nirvana, King Asoka, great-grandson of King Bimbisara transferred his capital from Raj-griha to Pataliputra and surrounded the latter old city with an outer wall. Of this city the long lapse of time had left only the old foundation. Of monasteries, deva-temples, and topes, there were hundreds of ruins, but only 2 or 3 of the old structures survived.

3. On the north of the capital and near the Ganges was a small walled city, containing about 1000 inhabitants, this was the Hell prison of King Asoka.

4. Not far south from the Prison was a tope, the lower part of which had sunk out of sight leaving only the dome which was ornamented with precious substances and the stone balustrade. This was one of the 84,000 topes, and it was erected for Asoka in his palace by human agents; it contained a sheng or pint of the Buddha's relics.

5. The stone with Buddha's foot-prints, which is larger in one part of the description and not large in another, was in a temple near the Relic Tope... When the Buddha was leaving Magadh he for the last time left his foot-prints on it. The foot-prints were 18' long 6' wide. When Asoka removed to Pataliputra he had the Foot-Print Stone put under a cover, and as it was near the Capital, he was constant in paying it worship.



6. Near the temple of the Footprint Stone was a stone pillar about 30 feet high with an inscription much injured. The sum of the contents of the inscription was that Asoka strong in faith had thrice given Jambudvīpa as a religious offering to the Buddhist order and thrice redeemed it with his own precious substances.

7. To the north of the "old palace", that is, old Capital, was a large stone cavern, which on the outside had the appearance of a hill and inside was some scores of feet wide. Asoka had made this by the agency of the inferior gods for his uterine younger brother named Mahendra, when the latter was a mendicant ascetic..... Asoka induced him to return to the Capital by promising to make him a cave-dwelling there. Mahendra consented and Asoka called the inferior gods to a feast telling them to bring each a stone seat for himself. When the feast was over the gods were requested to pile up the stones so as to make an "empty house".

8. To the north of the old Capital and south of the Hell, was the large stone-trough made by the gods for Asoka to hold the food which he provided for the Buddhist Bhikshus.

9. To the south-west of the old city was a small rocky mountain in the steep sides of which the inferior gods had made some tens of caves for Upagupta and the other Arhats. Besides this mountain were the stone foundations of an old terrace and tanks of dimpled water clear as a mirror. People from far and near called them "the holy water" and to drink or wash in the water effaced the soil of sin.

10. South-west from the Small Hill were five topes, the foundation of which had disappeared leaving the bases standing out high; looked at from a distance they seemed to form a hillock. Their sides were some hundreds of paces (in length) and on the tops men of later times had erected other small topes. According to the Indian records, when Asoka's 84,000 topes were built, there remained 5 pints (sheng) of relics for each sheng he built here a magnificent tope surpassing those of other places. Disciples of little faith made the unauthorised statement that the topes represent 5 treasures of King Nanda's seven precious substances. After this an unbelieving King came with his army to excavate for the treasures.

11. To the south-east of the "old city" was the "Ku-ta" (or Ku-ku-ta) Sangharama. This monastery had been built by Asoka, but it was in ruins, the foundations alone remaining. After Asoka became a Buddhist he summoned an assembly of 1,000 Buddhist monks, common monks, and arhats in the monastery and supplied them with the requisites of their order.

12. By the side of the Kukkutarama was a large tope called the Amalaka stupa.

13. To the north-west of the Amalaka Tope, in an old monastery, was the institution of the Gong-call Tope.

14. Above 200,  $\frac{1}{2}$  from the south-west angle of the city were foundations of an old monastery with a tope. These were on a site which had been used as a sitting place and exercise ground by the four past Buddhas.



## APPENDIX B.

### SUMMARY OF THE REPORTS OF EXCAVATIONS BY MR. P. C. MUKHERJEE, DR. SPOONER, AND OTHERS.

#### LOHANIPUR.

Mr. P. C. Mukherjee, excavating in 1897-98, brought to light a terrace near a ditch which spreads east to west for about 300 feet on the north-east of the village of Lohanipur (unpublished report, p. 25). Opening the terrace on the north of the ditch, he succeeded in exposing the remains of a Buddhist railing of plain style, of which five were still *in situ* and five removed to a neighbouring well. After sketching and taking measurements of the posts *in situ*, Mr. Mukherjee covered them up again for safe custody. About three hundred feet south-west of the railing, he exposed some houses of Mediæval period (meaning Gupta period) about 3 feet below the present level. He found several ancient beads and coins, mainly punch-marked and one coin of Chandragupta II (*ibid* p 25). About 25 feet south-west of the last remains and at a depth of 11 feet he obtained large fragments of a Maurya pillar 3 feet in diameter and a small column 8 feet in length. They were also left at the site and the pit was filled up by him. About 250 feet west of the last pit he found the capital of an Asoka pillar whose diameter was 3'-7½". The capital was of a flattened vase form with a mortise hole on the top. Fragments of stone with ornamental bands of lotus petals and guilloche were also found near it. The base of the capital was square, being 3'-6" on each of the faces, of which one had an ornament of lotus flowers or inscription in shell or cup-mark characters. The capital and other fragments were taken out of the pit.

About two furlongs south of these excavations and at a depth of 18'-6" he obtained traces of palisades with a drain at its bottom, running north to south.

North of Lohanipur and south of the Lunatic Asylum (see map) the late Prof. Russel and the writer (Mr. M. Ghosh) excavated a stepped wooden structure of Sal wood extending north to south.



## BULANDIBAGH.

Mr. Mills, an Engineer of P. W. Department, who excavated at Bulandibagh on behalf of Lt.-Colonel Waddell, obtained the quasi-Ionic Capital (which is now in the Patna Museum) at a depth of 12 feet below the surface. The capital was obtained by the side of a large thick ancient wall with a stretch of plastered brick pavement. Some copper and bronze coins were also found along with it.

South of Bulandibagh and parallel to the road, series of *ghats* (bathing places), facing north and running east to west were excavated by Mr. P. C. Mukerjee (Unpublished report, p. 22).

Dr. Spooner's excavations at Bulandibagh have exposed a wooden structure running east to west, a little to the south of the site of the above capital.

It consists of standing wooden beams running parallel to each other and socketed to timbers with squared sides laid north and south. This structure has been traced to a distance of more than three hundred and fifty feet.

The antiquities obtained by Dr. Spooner at the site are of great interest. They may be grouped in the following way:—

## (A) Metal—

- (1) A gold signet ring decorated with a double headed Makara device.
- (2) A number of knives.
- (3) A long sword.
- (4) Arrow heads.
- (5) Hair ornament of curious type.
- (6) A few implements.

## (B) Terracotta and pottery—

- (1) Large and exceptionally elaborate doll or images of some females with a strange drapery consisting of apron and elaborate coiffure.
- (2) Turbanned head of an infant smiling.
- (3) Smaller terracotta heads wearing a curious folded head-dress.
- (4) Numerous pieces of primitive pottery.

## (C) Wooden objects:—

- (1) Single wooden sandals.
- (2) Scraps of basket work.
- (3) Chariot-wheel with the iron nail round the hub.



(D) Some interesting objects of unknown substance.

(E) Coins:—

Some 200 coins, mostly of primitive cast type (copper) with a variety of symbols.

#### KUMHRAR.

(A) Monuments—Traces of a pillared hall have been found. Numerous fragments of pillars at distances of 15 feet apart have been found south of the tank known as Kalu's tank. The original columns were probably about 20 feet in height and 2 feet 6 inches in diameter at the base. They were erected on wooden platforms and stone bases. A column found within the body-structure appears to have girdles cut in the actual monolith at a point some five feet above the base and attached to the main shaft by means of four projections from it one on each side. The superstructure of the building was most likely formed of heavy logs of sal wood which appears to have rested directly on the columns without the intervention of stone capitals, and to have been held in position by heavy round copper bars. The timbers were themselves fastened together by extraordinarily large and massive nails of iron, six to eight inches or more in length. This hall was adorned with sculptures. Dr. Spooner has excavated at various parts of Kumhrar. He considers the whole plan of the site to resemble the plan of the palace at Persepolis. On the southern end of the hall are solid platforms of wood. Besides the polished monolith pillar about 14 feet in length, containing at the base numerous mason marks the important finds on the site are:—

(B.) (1) Conventionalized figure of *Triratna*.

(2) Fragment of a large Bodhisattva image.

(3) Clay seal with legend in Gupta characters—*Chatrasya*.

(4) Do. in *Prakrit* characters of 1st century B. C. - *Gopalasa*.

(5) Seal with legend in Gupta characters—*Savarasya*.

(6) Matrix with legend *Silakas* in characters of 3rd cent. B. C.

(7) Clay button with legend in Gupta characters—*Dharmapriyasya*.

(8) Matrix, legend in early characters in 3 lines—*Dhigha Vata Palama Sanghasa*.

(9) Seal with legend in Gupta characters—*Shashikidas*.

(10) Coins—punch-marked, cast, Mitra, Kanishka (Vayu type) and Chandragupta II.

(11) Teracotta Bodhi-Gaya plaque.

(12) Large crude female doll.

(13) Seal with legend *Sri Srapa-brihad-vihara-bhikshu-Sanghasya* of 4th century A.D.

(14) Seal with legend *Buddha-rakshitasa*.

(15) Gold coin of *Vasudeva*.



## BARA PAHARI.

The excavation of Dr. Spooner rather supports the idea that the central stupa was surrounded by smaller stupas.

## SADARGULY, KALLU KHAN'S BAGH, PATNA CITY.

Abundant fragments of polished stone pillars have been found from the excavations carried on there by Dr. Spooner.

## SIR RATAN TATA.

The excavations at Bulandibagh and Kasmhrar were done by Dr. Spooner out of the princely donations made by the late Sir Ratan Tata (Plate IV) who will always be held in great reverence by the people of Patna.



PLATE IV.



*SIR RATAN TATA.*







## APPENDIX C.

### GOREYA BABA AND MANGLA GAURI.

Stone pedestals are found at Devasthan in this town. It is strange that similar foot-stools are also found at ancient prehistoric sites. Rai Bahadur Sarat Chandra Ray has collected a good many foot-stools of this kind in the Ranchi District.

These, therefore, are the traces of the prehistoric cult of Patua, probably reminiscences of Asura occupation of the town. On local enquiry we learn that they are regarded as *pirhis* or seats of God and are worshiped by offering of goats on the occasion of marriages or other festivities.

Near Bhiknapahari there is a shrine of Mangla Gauri. There is also another shrine of her in the town of Gaya. She is a representation of Durga or Sakti. The worship of the mother goddess is another link which connects India with the religions of Asia Minor. A detailed account of the worship of Sakti and its origin is to be found in Prof. Rama Prasad Chanda's book, "The Indo Aryan races". It was perhaps the round-headed Aryans that brought this cult in India, as the worship of Sakti is found more in the outer Aryan country than in the inner Aryan tract.



## APPENDIX D.

### MONUMENTS OF PATALIPUTRA, PAST AND PRESENT.

BY

BABU RAM LAL SINHA, B. L.

FROM GOLA TO WESTERN GATE.

#### *On the Dinapur-Patna Road from West to East.*

The Gola or Granary.

**The Gola or Granary:**—It is situated on the southern side of the Dinapur-Patna road, in village Bankipur, Thana Patna Kotwali. At present distances of places in Patna are indicated by taking this Gola as the starting point. It is the old Government granary, known as *golghar* or *gola*, erected in 1786. It is a massive brick building, 96 feet high, with walls 21 feet thick at the bottom, built in the shape of a beehive or half of an egg placed on an end, with two spiral staircases on the outside winding to the top. It is said Jung Bahadur, of Nepal, rode on horse-back up one, and came down by the other staircase. This dome-shaped structure was erected 16 years after the great famine of 1770, as a store-house for grain, it being intended that the grain should be poured in at the top and taken out at the bottom through the small doors there. On the northern face of the Gola there is a stone slab which bears the following inscription:—

"No. 1. In part of a general plan ordered by the Governor-General and Council, 20th January, 1784, for the perpetual prevention of famine in these provinces, this Granary was erected by Captain John Garstin, Engineer. Completed the 20th of July, 1786. First filled and publicly closed by \* \* \*"

But this storehouse has never been filled, and so the blank in the inscription still remains. The opening at the top has been closed by a great circular stone slab. This Gola to this day is looked upon as a monument of mistake. It is sometimes called "Garstin's Folly"



It is noted remarkably for its echo. Bishop Heber, who visited it in 1824, writes in his journal "it is visited for its echo which is very favourable to performance on the flute or bugle sounds."

Some years ago the western staircase was walled up at the bottom, and a door has been placed at the rising of the eastern staircase. This door is kept under lock and key. The key is in custody of the police at the Chanky near by.

**Patna Gaya Road :—**One and a quarter furlongs west of the Gola is the Patna-Gaya road. West of the Patna-Gaya road is the Patna Magistrate's Bungalow. And just to the west of the Patna Magistrate's compound is the old bed of the river Son—now known as Naddi. About  $3\frac{1}{4}$  furlongs west of the Gola, on the southern side of the Patna-Dinapur road, under a Peepul tree is a small temple called Mandiri Sati temple. It marks the spot where a Hindu widow burnt herself on the funeral pyre of her husband on the confluence of the Son and the Ganges. This must have been long after the river Son had changed its course and commenced flowing by Maner, 18 miles to the west of the Gola. Patna Gaya Road.

**Bankipur :—**Is now the name of the western portion of Patna city. It derives its name from the name of Mauza Bankipur Jaibar of the Mahomedan period. The Gola and other places round about it are in village Bankipur. As, from the beginning of the 19th century the Europeans began to have their residences near about the village Bankipur, the whole of the western portion of Patna city came to be known as Bankipur. The name is stated to be of Buddhistic origin. Karu Baki was the second wife of Asoka, who had a son named Jaibar. Bankipur was originally known as Karu Rakipur, and the adjacent southern village was known as Jaibarpur. During the Mahomedan period both the names were amalgamated and came to be known as Bankipur Jaibar. There is no authentic record of this. In the so-called Queen's edict in the Allahabad pillar the name of the son of Karu Baki has been read as Tittibar and not Jaibara.

**Commissioner's House :—**The residential quarters of the Commissioner of the Patna Division is opposite the Commissioner's office on the northern side of the Dinapur-Patna road. It was known as Captain Beache's Bungalow. The alluvial land below it was known as Diarah Captain Beach. In the Commissioner's compound is the tomb of Anne Roberts, who died in 1768 at the age of 22. Commissioner's House.

**Racecourse :—**It is  $1\frac{1}{4}$  furlongs east of the Gola. It is a fine oblong shaped open space always covered with green grass, nearly  $1\frac{1}{4}$  miles in circumference. Its diameter east to west being  $3\frac{1}{4}$  furlongs. Bishop Heber mentions it in 1824. But Buchanan Hamilton makes no mention of it in 1812.

**Bank of Bengal, Patna Branch,** is to the west of the Racecourse. Bank of Originally the present Bank premises belonged to Mr. John Bengal. Bardoe Elliot of the Bengal Civil Service. He transferred it to Mr. John Southerland of Bankipur, a surgeon in her Majesty's



Indian Army. The latter gentleman sold it for Rs. 20,000 to the Bank of Bengal on 26th September, 1864. Mr. Kruickshank was then the agent of the Bank of Bengal, Patna.

At the north-western corner of the Bank premises on a high mound is the grave of Nawab Jahangeer Quli Khan, who was Governor of Patna from 1605 to 1607 and again from 1611-19 A. D.

In 1864 there was a Police Station at the north-eastern boundary of the Bank premises.

The Protestant Church.

**The Protestant Church.**—The Protestant Church or the Christ Church is  $4\frac{1}{2}$  furlongs east of the Gola, on the northern side of the Dinapur-Patna road. It was completed in 1857. It has seats for 120 persons. Beyond the eastern compound wall of the Church there is an old and dilapidated tomb of a Mahomedan lady known as Chimni Bibi.

Patna Collectorate.

**Patna Collectorate.**—The old Collectorate was first in the old Commissioner's office, now occupied by the Member of the Board of Revenue; then it was removed to the Patna College buildings. In 1857 it was transferred to the present buildings.

Before 1857 the old Court of Appeal used to sit in the present Collectorate buildings. The Diarah below the Collectorate was known as Diara Kothee Court Appeal. It was in one of the large and convenient rooms of the Court of Appeal on 22nd August, 1824, Mr. Corrier read prayers and Bishop Heber preached to a congregation of about 50 people.

Bakerganj.

**Bakerganj** is the name of one of the quarters of Bankipur, within Thana Bakerganj now Patna Kotwali. It begins in the west from the big Nallah which runs north to south. It was probably named after Bakar Kuli Khan, son-in-law of Murshid Quli Khan, Governor of Bengal and Bihar about 1740 A. D. The old Hospital buildings, the Zenana Hospital buildings, and the old Municipal office buildings here are now included in the Bihar National College compound.

St. Joseph's Roman Catholic Church.

It is situated in Mahalla Sabzibagh, Thana Pirbahore, on the northern side of the Dinapur-Patna road, seven furlongs east of the Gola.

It was opened in 1850 A. D. The Capuchin Fathers of the Province of Bologna are in charge of this Church. It maintains a convent called St. Joseph's Convent for Nuns of the Institute of the Blessed Virgin Mary. To this are attached one Orphanage for Indian girls and another for European and Eurasian girls, and a Girl's Boarding and a Day School.

At its south-east corner is the old grave-yard.

Patna Civil Courts.

The Patna Civil Courts are in Mahalla Sabzibagh, Thana Pirbahore, city Patna, 2 miles east of the Gola. The old buildings are on the river side. The two-storied building at the north-western corner of the compound was originally the Assistant Mercantile Resident's building.

The old Judge's Court (now the record room) building was the saltpetre godown of the English. The alluvial mud below it was



known as Diarah Kothi Shoreh. The big Bungalow to the east of the Civil Court compound, now occupied by the District Judge of Patna, and formerly by the Opium Agent of Bihar, was the Mercantile Resident's Bungalow. In the court compound is the tomb of Major Knox, who died on 28th of June, 1764. The two small graves by its sides are known as dog-graves.

**Opium Agent's Bungalow.**—It is situated in Mahalla Sabzibagh, Thana Purbahore, on the river side and is 1 mile 1 furlong east of the Gola. The Opium Agency of Bihar being abolished in 1910 it is now occupied by the District Judge of Patna. It was formerly the quarters of the Mercantile Resident of Patna. Opium Agent's Bungalow.

In August 1824 when Bishop Heber visited Patna he stayed in this house with Sir Charles Doyle. To the north-west of it are two Hindu temples. The eastern temple is the temple of Jagannath and the western temple is that of Siva. It is therefore called Mahadevasthan. Just at the entrance to the compound of this temple there is a small temple on the eastern side. There is a 3 feet high image of Buddha, one of the largest that have been seen in Patna, and a Hindu Chaturmukha having the images of Vishnu, Ganesa, Siva etc., on all four sides and on the top. It is unique of its kind in Bankipur.

**Sabzibagh.**—Here is a cemetery in which the most interesting Sabzibagh grave is that of Dr. Lyell, of the Opium Department who was shot by a rebel in 1757 in Patna, a little way to the west of Chaur. There is also the grave of one Mr. Henry Douglas, who died in 1839. Perhaps he is the same Mr. Douglas who is mentioned in Bishop Heber's Journal (1824) with reference to the Avenue of trees to the north of the Race-course. In this Mahalla is the old house of Dewan Ramsunder Mitra, of whom a mention is made by Dr. Montgomery Martin in his History of the Eastern India. It is called Pukka Bari, because it was the first brick-built house in this quarter.

**Muradpur.**—It is the name of a Mahalla within the jurisdiction of Purbahore thana. It derives its name from Mirza Murad, whose grave is at the north-western corner of the compound of the Temple School of Medicine. It is said Sabzibagh was the site of his vegetable garden. Muradpur.

In this quarter is the Patna Law College buildings, in which was previously located the Patna Normal school or the Training school.

At the north-eastern corner of the Law College buildings, outside its compound, is a brick-built small Sati temple, marking the spot where a Hindu widow burnt herself on the funeral pyre of her husband. To the east of the Sati temple is a Siva temple. In the compound of the temple under the trees there are two fine small images of sun-god and other broken images.

**Temple School of Medicine.**—It was opened in 1874 by Sir Richard Temple, the then Lieutenant-Governor of Bengal. The school buildings are on the river side. The General Hospital of Bankipur is in the same compound. It was erected in 1903 at a cost of one lakh of rupees. Temple School of Medicine.



At the north-western corner of the compound is the grave of Mirza Murad from whom the Mahalla Muradpur derives its name. The Hindus even offer their *pujas* at this grave.

Patna Oriental Library.

It is situated in Mahalla Chowhatta, Thana Pirbahore, 1 mile  $3\frac{1}{2}$  furlongs east of the Bankipur Gola, on the north side of the Dinapur-Patna Road. It was founded in 1890 by Maulvi Khoda Bax Khan, Khan Bahadur, C. I. E.—the Indian Bodley. He was the Government pleader of Patna and was for three years Chief Justice of Hyderabad. His father had made a valuable collection of books and Khan Bahadur made considerable additions to it. It now contains some exquisite Arabic and Persian manuscripts and rare specimens of oriental calligraphy, no less than 300 contain the autography or impremature of Indian Emperors and the signatures and seals of the greatest Ulama of the Muslim world. Besides about 5000 oriental manuscripts collected in India, Egypt and Europe it contains about 4000 volumes of Arabic and Persian books, printed in Europe, Cairo and India, and some 2000 European books, of which many are valuable books of reference. Among the Oriental books of interest the following may be mentioned :—

(1) *Diwan-i-Hafiz* or the Lyrical poems of the celebrated Hafiz of Shiraz (died A. H. 791=A. D. 1388). This extremely rare manuscript is one of the most valuable possessions of the Library. It bears numerous marginal notes in the handwritings of Emperors Humayun and Jahangir, who after consulting the Odes, made notes on the margin. There is an autograph note on the fly-leaf at the end by Sultan Husayn Bayqara, the king of Herat. There are several seals and signatures of the distinguished nobles of the Timurite family on the fly-leaf at the ends of the MS.

(2) Of the manuscripts containing illustrations, the following may be mentioned as showing the development of painting during the Moghul period :—

(a) *Shah Namah*.—This grand epic poem, representing the national legends of Persia and containing 60,000 verses, was completed after a labour of 35 years by the celebrated poet, Firdausi of Tus (died in A. H. 411=1020 A. D.) This is the identical copy which was presented to the Emperor Shah Jahan in 1640 by Ali Mardan Khan, Governor of Kabul and Kashmir, who died on 16th April, 1657. It contains pictures by Chinese painters.

(b)—*Timur Namah*.—It is 22 years history from Timur to Akbar. It was composed during the reign of Akbar. It contains an autographic note of Emperor Shah Jahan. There are several pictures of Akbar in it and there are other fine illustrations in the Indian style.

(c) *Padshah Namah* or the History of Shah Jahan by contemporary historians. The MS. contains beautiful illustrations in the best Indian style and was transcribed in the reign of Aurangzeb. It bears the signature of Their Majesty King George V and Queen Mary.



(3) *Shahinshah Namah*.—It contains a poetical account of the conquest of Bulgaria and transcribed for Sultan Muhamad of Turkey (A. H. 1003-1012). The MS. was preserved as a treasure in the Royal Library at Constantinople.

(4) *Safinat-ul-Awliya*.—Lines of the holy men and leading Sheikhs who lived from the beginning of Islam to the author's time, by Muhamad Dara Sikoh, the eldest son of Shah Jahan, who was born in 1613 A. D. and died in 1659 A. D. This manuscript is an autograph copy.

(5) *Dewani-i-Kamran*.—Or the lyrical poems of Mirza Kamran (brother of the Emperor Humayun). It was kept as an heirloom by the Moghul Emperors.

(a) It bears the autographs of the Emperor Jahangir and Shah Jahan and numerous seals and signatures of several distinguished nobles and courtiers of the Moghal Throne.

(b) *Kitabat Tasrif, Vol. II*.—A work on general Medicine by Khalif-bin-Abbas as Zahrawi, a celebrated physician and surgeon, who died in A. H. 404=1003 A. D. The present volume A (10th Maqalah) deals with surgical portion. Neat pictures in colours of surgical instrument are drawn throughout.

(6) *Kitab-ul-Hashiash*.—A very old and precious copy of the *Materia Medica* of Pedacius Dioscorides, the great ancient botanist of the time of Ayan Zarba, in Cilica, who flourished at the time of Nero. The work was translated into Arabic by Ibn Juljul. The Library copy is the revised version of *Hunayan* written apparently in the 5th century A. H.

(7) Of the various copies of Koran the following are worth mentioning.—

(a) The complete Qoran written on parchment in a very minute Naksh character.

(b) The Qoran in the handwriting of Yakut-al-Mustasami, the best and the most famous of all calligraphers. Each page of the MS. represents the three distinctive kinds of the Arabic character, *vis.*, Suls, Rayhan and Naksh. The copy is dated 668 A. H. See

(c) The Qoran with a persian commentary on the margin and containing profuse illuminations and ornamentations and beautiful minute floral designs in gold throughout. The weight of the MS. sufficiently speaks of the quantity of gold used in it. It is written in two different characters *vis.*, Suls and Naskh. See this

(8) There are Persian translations of—

(a) *Ramayana*.

(b) *Vishnupurana*.



(9) The only volumes saved from the destruction of the University of Cordova when the Moors were driven out of Spain.

The value of the Oriental and Persian Manuscripts and books is estimated at 3 lacks of rupees. The value of English books would not be less than Rs 50,000. The buildings would be worth another 50,000 rupees.

The Library building is two-storied one. The Persian and Arabic manuscripts and books are kept in the upper storey and the English books on the ground floor. The two storied-portion was built by Khan Bahadur at his own costs. The southern one-storied portion was erected at the cost of the Government. And in this southern block is the general reading room. The Library is open to the public free of all charges on all days except Fridays and other holidays, from 8 A. M. to 11 A. M. and again from 2-30 P. M. to 5 P. M.

Khan Bahadur Khoda Bux Khan takes his eternal rest in an humble tomb under the canopy of the sky in the space between the northern and southern blocks of the buildings.

Durbhanga House.

*Durbhanga House*:—His Highness the Maharaja of Durbhanga has built a palatial building at Chowhatta. The building is at the northern end of the road which branches off northward from the Dinapur-Patna road 1 mile  $3\frac{1}{2}$  furlongs east of the Gola. Within the building there is a Kali temple.

The offices of "the Bihar Herald," the oldest weekly newspaper, and of "the Express," the only daily paper in Behar are a little to the east of the road that leads to Maharaja's Palace.

Patna College.

Patna College buildings is situated 1 mile 4 furlongs east of the Gola in Mahalla Chowhatta on the northern side of the Dinapur-Patna road. It commands a fine view. The main building originally belonged to the Dutch. The two wings and the portico were subsequently added between 1870-80. The central hall is the biggest hall in Patna. To the east of the College building are the residential quarters of the Principal of the College, where before 1910 were the Patna Sub-Deputy Opium Agent's offices. In the College compound are the Chemical Laboratory buildings, Hostels, Gymnasium and play grounds for students of the College. The College was established in 1862. It now teaches upto M. A. and M. Sc. standard of the Patna University. It is the only Government College in Bihar.

Patna Collectorate was located here for some time before 1857.

In the lane which intervenes between the Patna Training College and the New College, Patna buildings there is a small Hindu temple in which there is a fine image of god Vishnu.

Afzalpur.

Afzalpur was the name of a quarter of Bankipur within the jurisdiction of Thana Pirkahore. It is now included within New College Patna compound. It was named after Afzal Khan, who was governor of Patna from 1608-12 A. D.

Puranderpur.

Puranderpur is the name of a Mahalla, opposite the Patna College. It is a Buddhistic name implying the city of Indra,



Ramna is the name of a Mahalla of Bankipur and is opposite to Ramna. New College, Patna. It is also a Buddhistic name, implying deer-park. It is very close to Bhiknapahari mound.

Pirbahore is the name of one of the quarters of Bankipur. It is named after a Mahomedan saint named Pir Bahore Shah, who flourished about the beginning of the 18th century. His tomb is under a tamarind tree on the southern side of the Dinapur-Patna road, about 1 mile 6 furlongs east of the Bankipur Gola.

In Lal Bagh is the temple of *Mangala Gauri*. (Appendix C.)

*Mangala Gauri.*  
*Tathari Bazar.*

On both sides of the road here are shops of brass utensils makers. The Hat or vegetable market is in Mosalahpore close by.

Shahganj is the name of one of the quarters of Patna city. It is on the northern side of the Dinapur-Patna road and about 1 mile 7 furlongs east of the Gola. It is perhaps so named after Asim-us-shan. For we find that he founded Shahganj *alias* Azimganj in Bengal.

Bihar school of Engineering is located in a fine building on the river side. A road branches off northwards from 2 miles  $\frac{1}{2}$  furlong east of the Gola and at its northern end is the Engineering School buildings. There are Overseers, Sub-Overseers and Artisan's classes attached to the school. This school was formally opened in 1896. It owes its origin to a fund raised by the residents of Bihar to commemorate the visit of the late King Emperor Edward VII, when Prince of Wales, to Patna in 1876.

Golakpur is the name of one of the quarters of Bankipur. It lies to the east of the road leading to the Bihar School of Engineering, greater portion of it has been acquired by Government for the Bihar School of Engineering. It is a Buddhistic name. There are many Mahomedan graves here.

Mahendru is the name of one of the quarters of Bankipur. It commences 2 miles  $1\frac{1}{2}$  furlongs east of Bankipur Gola. It is a Buddhistic name. It was named after Mahendra, the brother of Asoka. From the position of Ghats and Buddhistic relics on the southern bank of the river Ganges at Patna it appears that with the shifting of the junction of the river Gandak with the river Ganges there were changes in Ferry ghats on the Patna side. Probably during Asoka's reign the Gandak joined the Ganges opposite to the present site of Mahendru and when from a ferry ghat it grew into a large village, it was named after Asoka's brother, Mahendra. Mahendru is still a Ferry Ghat. In the midst of the Mahalla there are traces of a Buddhistic stupa. Ranighat is the principal bathing ghat in Mahendru.

Pathar-ki-masjid and Shah Arzani's Dargah are in Mahalla Sultanganj, East of Mahendru.

*Pathar-ki-masjid.*

Pathar-ki-masjid or the stone mosque is situated 2 miles  $6\frac{1}{2}$  furlongs east of the Bankipur Gola, on the northern side of the Dinapur-Patna road. It was built by Prince Parvez in the year 1036 A. H.=1626 A. D. On the eastern face of the mosque there is an inscription in Persian which states that it was built by Parvez Shah, son of Jahangir Padshah, with the stone and wood of a fort and a temple dismantled at Majhowli in the year 1306



A. H. - 1626 A. D. Parvez Shah was Governor of Bihar from 1620-26 A. D. Majhowli is a town on the river Little Gandak in the Gorakhpore District, (50 miles S. E. of Gorakhpore, 64 miles N. W. of Chaprah and about 90 miles from Patna.) near Bhatni railway station on the B. N. W. Ry. Salimpore just opposite to it on the other side of the river. We find that Parvez visited Patna in June 1621 A.D. On his arrival at Patna with a large retinue the people were put to much inconvenience. The mosque must have been built on or near the site of a Buddhistic monastery. The surrounding lands are very high. To the north-west of the mosque in the midst of the vegetable garden, there is still the remnant of a stupa, with the grave of a Mahomedan over it. To its south is the Shah Arzani's Dargah. The lane to the east of the mosque, known as Pathar-ki-masjid lane, is a very old lane. Probably during the Buddhistic period the Gandak joined the Ganges opposite this place and there was a ferry-ghat here. The Pathar-ki-masjid lane is continued to the south and is known as Shah Arzani Dargah road. It then takes a turn to the east and then runs southward by the west of the Government Distillery. This road went direct south to Pahari and thence to Fatehpur and crossing the Punpun the road extended up to Hilsa and thence to Rajgir.

At the northern end of Pathar-ki-masjid lane on the river side is the Tikari Maharaja's house.

**Betiah House.** Betiah house—2 furlongs east of Pathar-ki-masjid and 3 miles east of the Gola a road branches off from the Dinapur-Patna road towards the north and at the end of that road on the river bank is the Betiah Raj house. In it is now located the Badshah Nawab Razwi girl's training school. The ghat is known as Pathrighat. It is one of the oldest Ferryghats of Patna. The road from this Ghat runs southward up to the main road. Then it becomes a lane which runs direct southward up to the great mound at its southern end, to the north of which is Bhawani Puri's Math.

**Bhawani Puri's Math.**

**Bhawani Puri's Math:**—It is in the southern end of the lane which runs southward, opposite the Pathrighat road, in Mahalla Baksariatollah. It is a Vaisnavite monastery. Here there are six octagonal stone domed Samadhis of various Mahants of the Math. Bhawani Puri was alive in 1168 H. - 1756 A. D. For he is found attesting a sale deed by Khajah Amani Saheb in favour of Shahaj Ram the founder of Peary Ram's Bagh.

To the south of this Math is one of the biggest Buddhistic stupas now in existence in Bankipur. It has been converted into a Mahomedan Mathni or burial place.

**Tripowlia.**

Tripowlia is a two-storied gateway. The word Tripowlia is a corruption of the Sanskrit word Pratoli. Close by to the west is the tomb of Yawar Khan Gazi who had become Sahid or martyr. There is a big old well nearby.

**Duchess of Teck Hospital**

Duchess of Teck Hospital is 3 miles east of Gola. It consists of 4 buildings erected in 1893-95 and stands on a high plot of land. It belongs to the Zenana Bible and Medical Mission. It is a well



equipped hospital. The staff consists of 2 lady doctors, 2 European lady superintendents and several well trained nurses. Its work is partly Evangelistic and partly Medical.

The hospital buildings are on the site of some ancient Buddhistic stupas.

**Opium Factory** :—Opium Factory is situated about 4 miles east of the Gola on the river bank, in Mahalla Gulzarbagh, and in mauza Sadikpur Sangram. In 1910 cultivation of opium being abolished in Bihar, the building ceased to be used as a Factory. The entire buildings are now being used by the Government Printing Press and the Surveyor General's offices, and the City Municipal offices are shortly to be removed there. Opium Factory.

It is the site of *old English Factory*. There are within the compound several old houses in which Europeans used to reside at the close of the 18th century, while the large building called Purani Kacheri is the old court house of the same date. The old jail was within this compound.

**Bhoop Singh's house**—To the south of the Opium Factory on the other side of the road is the residential house of late Raja Bhoop Singh, a descendant of Raja Shitab Roy, Deputy Governor of Patna in 1749-56. The house of Raja Shitab Roy on the river side, near Nauzarkatna, no longer exists. The whole compound has been turned into culturable land. The temple built by Shitab Roy is in Dewan Mahalla lane. Bhoop Singh's house.

**Gulzarbagh** :—Is the name of a Mahalla. Here the Opium Factory, the City Magistrate's Court and Bhoop Singh's house are situated. Gulzarbagh.

**Divan Mahalla** :—Is the name of one of the quarters of Patna city. It is south of Nauzarkatna Mahalla. The Divan Mahalla lane run eastward from where the Dinapur-Patna road takes a turn towards the south at the south-eastern corner of Opium Godown compound wall, 4 miles 3 furlongs east of the Gola. It is so named because it was assigned to the Hindu Government Officers during the Mahomedan period. Divan Mahalla.

**Pachhim Darwaza** :—Is the western gate of the old Patna city. It is 5 miles of east of the Gola. When Mustafa Khan was killed his body was cut into two and one-half was suspended at the east gate and the other was suspended at the western gate. Here is a nice carved stone pillar put at the 5th mile-stone from the Gola. Here is also the old Patna city moat. Pachhim Darwaza.

## FROM THE WESTERN GATE TO THE EASTERN GATE.

**Mirza Moshum's Mosque** :—Is little to the east of the western gate or Pachhimdarwaza on the southern side of the road. It has three flat domes and four octagonal pillars in front. The door-way which leads to the mosque has six nicely carved black basalt pillars arranged so as to form a door frame and steps, these must have formerly belonged to some Hindu building, and belongs to Gaur Pathan style.

**Mirza Moshum's Mosque.**



Inside the mosque, above the pulpit, there are six verses from the Quran and outside it there is an inscription on a piece of black-stone which gives the date of its construction as 1025 A. H. = 1616 A. D. by one Mirza Husain in the reign of Emperor Jahangir. It is 5 miles 1 furlong east of the Gola.

**Mogulpura.**

**Moghulpura:**—Is the name of one of the quarters of Patna city proper. It lies south of the Cemetery near Kotgust Thana. During the Mahomedan period it contained the quarters of the Moghuls.

**Patna Cemetery.**

**Patna Cemetery:**—It is in Mahalla Kotgust about 5 miles 2 furlongs west of the Gola, on the southern side of the Patna-Dinapur road and is to the east of the Charitable dispensary. Historically the most important European monument in Patna is the obelisk marking the spot where about 198 Englishmen were massacred by Somru under the orders of Mir Qasim in October, 1763, on the night of the last day of Rabi-ul-aual 1177 (?) A. H. This obelisk was built in 1880 by the Bengal Government. It is said to have been built over the well into which the bodies of the Englishmen were thrown after they had been massacred in the house of Hafiz Ahmad, a brother of Ali Vardi Khan. This probably stood on a part of the site of the present Charitable Dispensary buildings, which contains a grave of a Mahomedan lady. The inscription on the pillar is as follows:—

"In memory of Capt. John Viench; First Lieutenants Richard Perry and George Hockler; Lieutenant fire-workers John Brown, Arden Dickens, John Reed and Benjamin Adamson of the Honourable East Indian Company; Artillery Captains Charles Ernest Jocher, Henry Sommers, James Tabby and George Wilson; Lieutenants Richard Holland, George Alston and Sir William Hope Baronet; Ensigns John Green, Roberts, Duncan, Macelod, William Crawford, William Hughes, Isaac Humphries, John Robert Roach, John Perry and William Machary of the Honourable East India Company, Infantry Doctors Campbell and Anderson; Messrs. Hay, Ellis, Lushington, servants of the Honourable East India Company who with many other captives were on the night of 5th or 6th and 11th of October, 1763, brutally massacred near this spot by the troops of Mir Kasim, Nawab and Subadar of Bengal under the command of Walter Reinhardt alias Samru a base renegade".

"E Dedecore Hostium nat Est Gloria Eorum."

**Ollandaz-ki-Posta.**

**Ollandaz-ki-Posta:**—Ollandaz-ki-Posta or the rivetment of the Hollanders is just on the river bank, north of the Cemetery. About 5 miles 3 furlongs east of the Gola. Here was the saltpetre Factory of the Hollanders or the Dutch. In 1864 there were two Bungalows standing in the extensive compound. Now no trace of any of the Factory buildings are to be seen here. The whole compound has been turned into culturable land. On the northern face of the rivetment there was a stone slab upto 1818, bearing the simple inscription 'A. D. 1752' indicating the date of the construction of the rivetment.



Under the orders of Warren Hastings, the Dutch Factory, was seized by the English in 1781, on the outbreak of war with Holland. The Factory was restored to the Dutch in 1784, but eventually ceded to the English by the treaty of 1824. The Hollander's, says the author of *Sairul Mutakharin*, had a Factory at Azimabad, a house of great beauty and vast extent, nor was it even quite destitute of strength, being furnished with cannons, and even this also fell in the hands of the English, without the least defence or opposition." Dr. Fullerton, a medical attendant of Mir Qasim, was the sole survivor of the massacre of Europeans at Patna in 1763. He was sent for from Monghyr to Patna and confined alone in the Fort. Subsequently was allowed to stay at the Dutch Factory, and giving some money to the Jamadar escaped to the other side of the Ganges and went down to Jethuli, where English Army was waiting. Tavernier in his travels referring to his visit to Patna in December, 1765, says: "The Hollander Company have a house there (Patna) by reason of their trade in saltpetre. I stayed eight days at Patna."

**Padri-ki-Havell.**—It is 5 miles 4 furlongs east of the Bankipur Gola, on the Patna-Dinapur road. This is the old Roman Catholic Church, the Church of the Blessed Virgin Mary. The foundation of the Church was laid in 1772, by father Joseph of Roveto who lies buried beneath the altar-steps, and it was completed in 1779, Signor Toretto of Venice, being the architect. It stands a little way off from the road and has lofty and imposing facade in the Ionian style of architecture, the interior being Corinthian. Padri-ki-Havell.

Over the altar there is a large picture of the Visitation. It contains a large bell with the name 'Maria' on it, and a latin inscription to the effect that it was presented in 1782, by Bahadur Shah, son of Prithvi Narayan King of Nepal. The surrounding graveyard contains a number of graves dating back to the end of the 18th century, with inscriptions in French, Latin, Italian, Portuguese and English.

The present Church stands on the site of a Jesuit Mission hospice. In 1706 six Capuchin fathers came to Patna on their way to Lhasa, one was left behind at Patna. Mokarab Khan who was then Nawab of Patna granted the missionary a piece of land over which in 1713 he built a hospice. This mission-hospice was destroyed on the 25th June, 1763, when the English made their attack on the city, and the priests narrowly escaped being murdered by Mir Qasim Ali's soldiers. During the fighting which ensued the church was dispoiled and profaned and three fathers found praying there, one of them was the superior John of Briscoe, were assaulted, stripped naked, and nearly killed. Father Joseph of Roveto was one of the fathers attacked by Mir Qasim Ali's soldiers. On his appointment as Prefect Apostolic of the Nepal Mission, in which Patna was then included, the present church was built.

Padri-ki-Havell is the translation of Mission hospice.

**Khawja Kalan Ghat.**—Here is the grave of Khawaja Kalan on the bank of the river Ganges on the Eastern side of the public road. It Khawaja Kalan Ghat.



is in ruins. But the mosque just facing it on the north stands on the river bank. It has three domes, all flat and contains no inscription.

#### Taksal.

**Taksal or Mint.**—Taksal is the name of one of the quarters of city Patna. It is to the south of the Khawja Kalan fruit market. It is the site of the old Mint of Akbar's time. No building of that period stands now.

#### Begam-ki-Havell.

**Begam-ki-Havell.**—To the north-east of Taksal on the river side is a building known as Begam-ki-Havelli. It was used as a prison house for those who defaulted to pay Revenue and other dues.

#### Suddergalli.

**Suddergalli.**—Is opposite Khawja Kalan Ghat and Dr. Spooner excavated in Bagh Kalu Khan in this lane and obtained pieces of Maurya pillars.

#### Allauddin Hossain's Mosque.

**Allauddin Hossain's Mosque or Begu Hajam's Mosque.**—This mosque is situated just on the road side to the east of the Khawjakalan Ghat road, about 5 miles 6 furlongs east of the Bankipur Gola. It was erected by Sultan Allauddin Hossain Shah, Sultan of Gaur, Bengal, who in 1489 A. D. built public mosques and hospitals in every district. The court-yard of the mosque is paved with glazed tiles of Gaur, which have become very rare in these days. There is a carved stone-doorway at the south-western face of the Mosque. It was repaired by Begu Hajjam in 1065 A. H. - 1654 A. D. Hence it is known as Begu Hajjam's mosque. It is in a neglected condition.

#### Maharaj Ghat:

**Maharaj Ghat.**—Maharaj Ghat is named after Raja Ramnarain who was Deputy Governor of Patna in 1756. It is at the end of a lane which branches off from the Dinapur-Patna road 5 miles 6½ furlongs east of the Bankipur Gola. Raja Ramnarain's house is on the western side of the Ghat. The house is in a dilapidated condition. There is a fine Siva temple at the Ghat. South of the house of Raja Ram Narain, on the road side, there are some small sun-god images.

#### Fakhr-ud-dowla's Mosque:

**Fakhr-ud-dowla's mosque** is situated 5 miles 7 furlongs east of the Gola, on the northern side of the Patna-Dinapur road. It is just on the road side. It was built by Fakhr-ud-dowla who was Governor of Patna from 1731-36. It had originally 5 hemispherical domes but only three exist at present.

#### Mangle's Tank:

**Mangle's Tank.**—It is south of the Chowk, six miles from the Bankipur Gola. Mr. Mangles, the then Collector of Patna, had the tank excavated in 1875-76. The tank is in shape like S. It has a garden all round it. It is also called Shaikh Mathas Garhi, Shaikh Matha, was a sepoy in Shaikh Islam Maksudi's army, settled in the place, and made his livelihood by brick making &c. so it acquired the name of Shaikh Matha's Garhi or pond.

During excavation in 1876 at a depth of some 12 or 15 feet the remains of a long brick wall running from north-west to south-east were discovered. And not far from the wall and about parallel to it was found a line of palisades, the strong timber of which it was composed inclined slightly towards the wall.



Lodikatra is the name of one of the quarters of city Patna. Lodikatra. It is south-west of Mangle's tank. With the viceroyalty of Aurangzeb's grandson, Azim-us-shan, Patna attained the zenith of its splendour. Many of the nobles of Delhi came to live within the walls of Patna and separate quarters were assigned for the retinue which gathered round the Court. The place where the Afghan Lodis had their residence came to be known as Lodikatra. This quarter is the centre of glassware industry of Patna.

Kucha Hirnandan is the name of a lane in Chowk, 6 miles Kucha 1 furlong east of the Gola, on the northern side of the Dinapur-Patna Hirnandan. road. At the north head of this lane was the house of the Jagat Set family. This house is now in possession of the heirs of late Babu Narain Prashad, Pleader. It is named after Hiranand Shah, the ancestor of Seth family, who first settled in Patna in 1653 A. D.

Shalstakhan's Mosque and Katra.—It is on the southern side Shalstakhan's Mosque and Katra. of the road at Ohowk. The mosque and Katra attached to it were built by Shaista Khan at the close of the 17th century, A. D.

Baragali is also south of the Chowk road near Kachauri- Baragali. gali. In this lane is the temple of the Jains containing images of all the Jaina Tirthankaras.

Jhanganj.—It takes its name from Raja Jhau Lal, who was a Jhanganj. minister of Asaf-ud daula, the Nawab of Oudh, and was for some reason or other compelled by the British Government to leave Lucknow and reside at Patna. While living at Patna in 1810, he was sued by some Lucknow Bankers. Though Hindu by origin he seems to have turned a Mahomedan at Lucknow and his daughters were married to Mahomedan grandees in Lucknow.

Madrasa Mosque.—It stands on the high bank of the river Madrasa Mosque. Ganges, east of Chimney Ghat, in Jhanganj, about 6 miles  $2\frac{1}{4}$  furlongs east of the Gola. To its east is the Fort. It was built by Mirza Saif, surnamed Saif Khan, who had married Malik Banu, the eldest sister of the Empress Mumtaz Mahal, and acted as viceroy of Bihar in Shah Jahan's reign from 1628-1631 A. D. The mosque was built in 1039 A. H. = 1629-30 A. D. Its beautiful situation with its towers and gilt spired domes and the remains of glazed tiles "made the place so remarkable for its coolness, retirement, salubrity and umbrage that it became a general resort for the best company." The inside of the mosque was richly decorated and had a bond of decorated writing running along the four walls above the height of a standing man, but the writing has been all but completely covered with lime-wash. The Verandah has been newly added, for the old one had tumbled down. The Madrasa which was a part of the mosque is no longer in existence. The Chalehsatun or the forty pillared Hall was at the back of this mosque.

It was erected by Prince Azim-us-shan (1704-07) for his residence and was repaired by Haibat Jang. It was the palace of Moghul Governors. Emperor Shah Alam resided here. It has entirely disappeared. The back of the Madrasa Mosque is believed to be its probable site. Haibat Jang was murdered here in 1748. Some English prisoners were massacred here by Mir Qasim's order.



It was in this historic hall that Farrukhsiyar and Shah Allam II were crowned Emperors by the people of Patna. It was in a state of perfect preservation about 1763 A. D., but when Mr. Martin visited the place in 1808 it could scarcely be traced "in a few detached portions retaining no marks of grandeur." Near about it stood a High Court of justice, which had been erected in the year 1142 A. H. - 1732 A.D. No remains of that building also are to be found, but, Mr. Martin informs us that a stone slab containing the date of its erection was dug up in the year 1807 A. D., when a Police Office was being erected on the spot where the other had formerly stood and which in 79 years from its foundation had been completely obliterated.

**Ambar Mosque.**

**Ambar mosque.**—It is situated on the southern side of the road, in Chowk Kalan, 6 miles  $1\frac{1}{2}$  furlongs east of the Gola on the Patna-Dinapur road. To its south is the Sikh temple of Harmandir. It was built by Khawaja Ambar, Nazir of Shaista Khan, in the reign of Shah Alamgir i. e. of Aurangzeb, in the year 1108 H. - 1688-89 A. D.

**Harmandir.**

**Harmandir.**—Harmandir is situated in a lane, called Harmandir-ki-gali, opposite Jhauganj Post office, within the jurisdiction of Thana Chowk Kalan. It is a Sikh temple of great renown. It marks the birth place of Guru Govind Singh, the 10th Guru of the Sikhs, and the founder of the Sikh military brother-hood. Guru Gobind Singh was born at the spot in 1066 A. D. The north-eastern corner room of the temple marks the actual birth place of the Guru. Ranjit Singh replaced the wooden structures by the present buildings.

The Mandir contains a fine white marble gateway, a shrine, a Mahant's residence, quarters for pilgrims, a Kitchen &c. In the centre of the court-yard stands a high flag-staff of Sal wood about 80 ft. high covered with iron pipes. The flag staff was presented by Jung Bahadur of Nepal. In the temple the Guru's cradle, Kharawn (wooden shoes) swords, and arrows are preserved. There is a beautifully embroidered copy of the holy book of the Sikhs, the Granth Saheb or the Bara Saheb. It is said it was presented to the temple by Guru Govind Singh, and it contains his name written by himself with an arrow.

The Sikh pilgrims visiting the temple on pilgrimage have to go to the Guru Granth Saheb or Bara Saheb on the first day of entry to the town and offers Ardas or Karaprasad. The Mahanth of the temple must be an Akali Pardeshi Sikh.

The temple being one of the 4 great sacred places (Takhts of Darbars) of the Sikh many pilgrims from Punjab, including Chiefs of Indian States, visit it. There are some properties endowed to the temple.

Two Sangats or subsidiary places of worship are attached to the temple. One is called Maini Sangat and the other as Gnightat Sangat. The Maini Sangat is at a little distance from the Harmandir temple in the same lane. It belongs to the Nanakshahi Sikhs. In the garden there is a ~~Ascent tree~~ <sup>Ascent tree</sup> which is said to have



sprung up miraculously from the tooth-pick of Guru Govind Singh. The Sangat of Gaighat marks the place where Teg Bahadur, father of Guru Govind Singh, had his sitting room. In Rekabganj there is a garden of the Sikhs called Guru's garden. Kaliasthan is to the south of Harmandir.

Choti Patandevi is to the south-east of Harmandir. It has the Choti same goddesses as in the Bari Patandevi. It is said that here the Pat Patan Devi. or clothes of the Sati, wife of Mahadeva, fell from the sky. In the northern compound of this temple there is a big image of Sun-god, though broken into two parts. There are also small images of the Sun-god and of Vishnu and some votive stupas in the western verandah of the temple.

Killa or Fort.—It is 6 miles 5 furlongs east of Bankipur Gola. Killa or Fort. It is on the north, over looking the river. It is the old citadel of which some remains still exist. It projects long way into the river Ganges. It is said it was built by Sher Shah in 1541. It underwent much repairs and enlargement at the hands of successive Governors of Patna. Prince Azim-us-shan, grand-son of Aurangzeb, and Ali Vardi Khan improved it. An inscription was seen (now lost) which attributed its erection by Feroz Jang Khan in 1024 Hijri. To its east is Nepali Kothi.

Kowah Khoh is the name of a Mahalla of Patna city. It is 6 Kowah Khoh. miles 5 furlongs east of the Gola. Azim-us-shan made his Court at Patna. Many of the nobles of Delhi came to live within its walls, and separate quarters were assigned for the retinue which gathered round the Court. The noblemen had their residence in mahalla "Kaiwan Shikoh" or the splendid palace, which is now corrupted into Kowah Khoh.

Hajitatar's mosque is situated on the western side of the road, Hajitatar's where it takes a turn southwards from a little east of the Jhauganj Mosque. Post Office, at a distance of 6 miles 7 furlongs east of the Gola. On the eastern face of the mosque there are some fine stone carvings.

Sher Shah's Mosque.—It is south-east of Purab Darwaza in Sher Shah's Mahalla Shikarpur. It is the oldest and the largest mosque in Mosque. Patna built by Emperor Sher Shah between 1540-45 A. D. It is situated in Mahalla Shikarpur, Hajigunj. It is a brick building of plain but massive construction, crowned by a large dome in the centre, with 4 smaller domes at each corner. It is of the type of the Afghan architecture. Out side the mosque are several tombs, the oldest of which is that of Ashraf Ali Khan, generally known as Koka Khan, as he was the Koka or foster brother of Emperor Muhammad Shah.

Poorab Durwaja.—Is the Eastern gate of old Patna City. Here Poorab Durwaja. is the old eastern moat.

### EASTERN GATE TO DIDARGANJ.

Mansoorganj.—Is the name of one the grain marts of Mansoorganj. Patna City. It is south-east of Poorab Darwaja, about 6 miles 6 furlongs east of Bankipur Gola. It is named after a local Mahomedan saint Pir Mansur. This tomb is on the top of the



ground which is north-east of the Patna City Ry. Station. The other version is that it is named after Siraj-ud-daula's title Mansur-ul-Mulk. To the north of Mansurganj is Mahalla Marufganj another grain mart of Patna named after Pir Maruf. To the south of Mansurganj is Mahalla Nakhas or horse market of Mahomedan period.

Sadat Khan's tomb is in Dhaulpura, north-west of Patna City Railway Station. The tomb of Saadat Khan is adorned with lattice stone-work.

**Malsalami.**

**Malsalami.**—Is the name of a quarter of Patna City outside the Eastern moat. Here was the Octroi office during the Mahomedan period. Here is also the quarter of Karwan Serai or Caravan Serai.

**Nagla.**

**Nagla.**—Nagla or Nagra is the name of one of the quarters of City Patna, 7 miles east of the Bankipur Gola. It is south of the Malsalami Thana and the Railway level crossing. Probably this is the site of Ajatasatru's first fort and town called "Nagaram" or the City. To its south is Nakhas or the horse market.

**Bernall Ghat.**

**Bernall Ghat.**—Berner's tomb is on the river side in the compound of the E. I. Railway, Patna Ghat Station premises. It bears the following inscription.

Ber under hofer.

Jorgen Hendrich Berner

fodt

Den 22de Julji, 1735.

dad

Den 7th August, 1790..

The Ghat near it is called by the Indians Barnail Ghat.

**Ekangan-Ka-Mokhbara.**

**Ekangan-Ka-Mokhbara.**—Ekangan-Ka-Mokhbara is about 8 miles east of the Bankipur Gola in a field on the northern side of the road. It is an old and dilapidated mausoleum. There is a story prevalent about the erection and naming of this mausoleum. It is said there was a famous thief at Patna named Noori thief. He was one day sent for by the Governor of the town and asked if he could commit theft in his palace? Noori thief having answered in the affirmative a particular night was fixed for the theft. Clever Noori on the particular night entered the palace unnoticed by the guards and removed one of the Kangans or bangles from the hand of the Begum. The next morning Noori, when sent for by the Governor, said he had committed the theft in the palace. Then an enquiry was set on foot at once, and it was found that one of the bangles of the Begum was missing, notwithstanding all precautions taken. That bangle was made a present of to Noori thief, and with the other bangle the Begum ordered her mausoleum to be erected. Hence it is called one bangles mausoleum.

The tomb of Noori thief is long to the East of this mausoleum on the southern side of the road to Patna.



To the north of this mausoleum on the river side is Manoo Khan's, Posta. And to its south is the Mahalla of Shahdara, named after Shah Dara, son of Shah Jahan.

Bagh Jaffar Khan is 8 miles 4 furlongs east of Bankipur Gola. During Moghul period it was the camping ground of armies. It has been named after the name of Murshid Kuli Khan who was known also as Nawab Jaffar Khan (1119—1189 A. H). It is the garden belonging to his summer palace.

Bagh Jaffar Khan.

The mango garden east of the Bagh Zafar Khan Police Station is known now as Raja Ram Narain's garden.

Pir Damaria's tomb is at a distance of  $\frac{1}{2}$  a furlong east of Mr. Berner's tomb, on the river side. It is a tomb of a Mahomedan saint called Syed Mahomed Pir Damria.

Pir Damaria's Tomb.

There is a very big mosque near it. It is the site of one of the Buddhist stupas on the river side.

There was a large income from the properties received by the Sajadanashin of the mosque as Badshahoe or royal grants dating so far back as 1604 A. D. The ancestors of Syed Shah Latifat Hussain Khan, the present proprietors received the Altamgha or the Jagirs.

Didarganj is 9 miles 3 furlongs east of the Gola. Here on the river side north-east of the Kadam Rasul mosque was found the Yakshini statue, which is now in the Patna Museum.

Kadam Rasul Mosque.—It is in Didarganj, near the river side. It is owned by the descendants of Shah Bandigi, who, is mentioned in Sairul Mutaakhirin was present when Haibat Jang was murdered. Hajrat Syed Shah Mahamad Noor Nakse, grand-father of Shah Bandigi, had brought the footprint of Mahamad from Mecca and built a mosque wherein the Kadam or the footprint of Rasul or Mahamad was placed.

Kadam Rasul Mosque.

Haibat Jang's tomb is situated to the south of the Patna city Railway Station. Haibat Jang or Zainuddin was the Governor of Bihar. He was murdered by Durbhanga Afghans in 1748 A. D. at Patna. After his remains had been impaled by his murderers on the Eastern gate a friend, Sayed Muhamad Ispahani, took down his head from the Eastern gate of Patna city and buried it with the trunk, about a quarter of a mile south-east of the city. A tomb of black stone and white marble was built over his remains, enclosed in an open lattice work shrine of black horneblende. It is known as the Nawab-Sahid-ka-Mokbara or the tomb of Martyr Nawab, and is held in great reverence by the Shias.

Haibat Jang's Tomb.

## PEEPUL PATI ROAD.

(FROM WEST TO EAST).

Lohanipur is a Chinese Buddhistic word, meaning the pur or dwell- place of Lohans, which is a corruption of the word Arhau, meaning Buddhistic monks. To its north was the Ahua Khanda. Here on the ancient Gurh mound Mr. P. C. Mukherjee found a large Capital, two Maurya pillars of the Asoka style, one big terrace,



a Buddhist railing and a wooden palisade with drain underneath. On the north-east of the village he detected a long terrace in a ditch which spread east to west about 800 ft.; also beads and coins, mostly punch-marked and one Gupta coin of Chandra Gupta II.

**Kankar Bagh.** Kankar Bagh.—It is south-east of village Lohanipur. Is a Buddhist name. The Bagh or garden sacred to Kanka Budha.

Mr. William Taylor a Commissioner of the Patna Division in 1854-57 started a cattle Farm here.

**Bulandibagh.** Bulandibagh or the garden on a high land. Here a big flat stone was found, to which the marvellous story clings that it cannot be taken away, but always returns to its place. This, in Colonel Waddell's opinion, is the actual and original stone bearing the foot-print of Buddha, which was seen and described by the Chinese pilgrim Yuan Ohwang. Close to this stone a large Capital was found beautifully sculptured (now in Patna Museum). Mr. P. C. Mukherjee here discovered a Chinese coin and two punch-marked coins.

**Durukhla Devi.** Durukhla Devi.—It is a stone double figure i.e., a figure back to back. It is a naked female figure holding the branch of a tree. It is in village Nayatola on the south side of the road in a palm grove.

**Kumhrar.** Kumhrar.—The full name is Chandpur Kumhrar or Kumhrar, meaning the abode of Kumar or Kumara Gupta, the son of Chandra Gupta II, of the Gupta Kings of Magadh. The excavations have been already described.

Dr. Waddell's excavations in 1895 yielded a winged griffin sculptured in whitish stone 30 inches long.

**Agam Kuan.** Agam Kuan or a well which is unfathomable. A deep well on the eastern side of the road to Panch Phari and south-west of Gulzarbagh Railway Station. It has been variously identified. Some say it marks the site of Asoka's slaughter house or hall, other say it is a Mahomedan well. To the west of the well is an image of Sitaladevi—the goddess of small-pox.

20 ft. is the diameter of the well. There is a masonry work 11 ft. high all round the well with 8 arched openings. The diameter of the well with the masonry work is 30 ft. It has been found that the brick work ring and the sides of the well ends at a depth of 44 ft. from the ground level and then begins a wooden ring which goes down to a further depth of 17 ft. 2 inches or 61 ft. 2 inches from the ground level. The wood ring consists of planks 2'-2" x 2'-6" x 9". Some of the objects excavated from this well are in Patna Oriental Library.

**Maharaj Khandha.** Maharaj Khandha.—It is north of Tulsi Mandai which is north of Agam Kuan. Here in Maharaj Khandha or the Emperor's field a cluster of 25 to 35 beams were exposed in digging a tank about 1873. Col. Waddell in 1895 found that by the side of these beams the villagers had exposed the tops of a heap of large roughly splintered stones each about 2 ft. in diameter and



piled as if to prevent the beams from being undermined by the water. Col. Waddell from these facts concluded that it was probably the site of the wooden towers mentioned by Megasthenes.

**Seval tank.**—It was once a very big tank, now filled up. It is Seval Tank. a Budhistic site.

There is a Siva temple to its north-west from which it derives its present name of Siva's tank. To its north is Peary Ram's Bagh. At the Siva temple there is a fragment of Buddhist rail with interesting carvings. In one of the medallion are the figures of husband and wife standing in amorous attitude.

The Kamaldah or a tank of lotuses is south of the Kamaldah. Gulzarbagh railway station. It is a sacred place of pilgrimage of the Jainas.

There are two Jaina temples here. The one built on a high Sthulbhadra mound of bricks and bears an inscription stating that in the Sambat Temple. year 1848 the congregation dwelling at Pataliputra began the building of the temple of the illustrious Sthulabhadra. The other shrine is dedicated to Sudarsana.

To the north of Kamaldah on the other side of the Railway line there is Jaina temple with a fine image of a Jaina Tirthankar Neminath made of black stone.

The other Jaina temples are in Baragali in Chowk, Patna city.

**Panch Pahari**—or a group of five hillocks. It indicates the site Panch Pahari of five Buddhistic stupas. Col. Waddell recognises in them the five relic stupas built by Asoka.

**Choti Pahari** or the small hill. It is one of the Buddhistic Choti Pahari stupas of ancient Pataliputra. Col Waddell identifies it with the hermitage hill of Upagupta, the saint who converted Asoka.

**Nirandarpur Kharunia** is the name of a Mouzah wherein Panch Nirandarpur Pahari and Chota Pahari are situated. The name signifies the *pur* Kharunia. or place of the Narendra or King who was born of a barber woman i.e., of Maurya Chandragupta.

### INGLIS ROAD TO WESTERN GATE, WEST TO EAST.

Inglis Road is named after Mr. Inglis who was the Chairman of Patna City Municipality. This road passes through the sites of old Buddhistic Monasteries. On this road an Hundaria Mathni, a Buddhistic stupa. Jagat Set's garden, Municipal Office on the confiscated land of the Wahabis.

**Bari Patan Devi** or the senior Patan Devi. There are Bari Patan two Patan Devi temples in Patna, one is outside the Killadri lands or old Patna city and is to the west of western gate, in Mahalla Maharajganj, it is called Bari Patan Devi. The other, in Patna city proper, within the Killadri lands, and west of the Purabdarwaza and with east of Harmandir. It called Ohhoti Patan Devi. The temple of Bari Patan Devi is in a narrow lane in Mahalla Maharajganj, Thana Maharajganj. Hindus of all



denominations visit the temple and present there offerings. Patan Devi is a corruption of the Sanskrit word Patan Devi or the presiding goddess of the Pattan or the town. There are three small images of three goddesses, viz Mahakali, Maha Lakshmi and Maha Saraswati, the three presiding guardian-deities who protected Putraka, the founder of Pataliputra, as is mentioned in Kathasarit Sagar. In a tank near the temple was found a peculiar stone image. It has been kept in a niche in the eastern verandah of the temple and is now worshipped as a goddess.

Sadikpur  
Sanghram.

Sadikpur Sanghram is corruption of the word Sadiqpur Sangharama. It is the site of a Sangharam, probably of Kukutaram which was built by Asoka. In the Asokavandana, Kukutavihar is referred to as a garden in the suburbs, called Upakantha, on the right bank of the Ganges, near the city of Pataliputra. By the side of the Sangharam was a great stupa called Amalaka stup. On the south of the road there is a stupa here known as Totwa's Math.

### BAKARGUNJ TO SHAH ARZANI'S DARGAH, WEST TO EAST.

In this lower road are Doonda Singh's Ram. Sita temple, Bhikam Dass's Thakurbhari, the Baptist Mission Church and the following places :—

Bhiknapahari or the hill of Bhikshus (Buddhist mendicants.) It is the western most Buddhistic stupa of ancient Pataliputra. At its foot was a Buddhistic monastery for female mendicants. It has been identified with the hermitage-hill built by Asoka for his brother Mahendra.

It is now crowned by the residence of Nawabs of Bhiknapahari. The residence was first built by Manir-ud-daula, the minister of Shah Alam; who assisted in the negotiations after the battle of Buxar (1764, which led to the grant of Dewany to the East India Company in 1765).

The excavations by Mr. P. C. Mukherji in 1897 revealed that the mound was very thickly composed of brick rubble and debris of ancient buildings.

The image of Bhikna Kunwar is of mud. It is a mound of earth about 6 feet high. It has the shape of an elongated hillock deeply scooped out on its southern face to form two masses, a larger and a smaller one with a deeper recess between them near the centre, from which latter point a track runs obliquely down to the bottom. The whole contour conveys the impression of a two peaked hill with a path running up obliquely from the left to a cell between the two peaks.

Shah Arzani's Dargah is situated south-east of Pathar-ki-masjid, in mahalla Sultanganj. It is the Dargah or Mausoleum over the remains of Shah Arzani, an Afghan by birth, who died in Patna in 1623 A. D. It is a celebrated place of Mahomedan worship. His shrine is frequented both by Mahomedans and Hindus. He was a man of great piety and his memory was greatly respected long after



his death. There is a story current that when Maharatta Bargis used to visit Patna on their plundering mission the mere mention that he was a tenant of Shah Arzani Shah was an immunity from being plundered. note

The Dargah and the surrounding buildings are on the site of a Buddhistic stupa or mound and a monastery. In 1897 the late Mr. Purna Chandra Mukherjee, the Government archeologist, found here several stone relics of Buddhistic rail-posts and statues built in the walls of the local buildings. There is a big old pucca well on the west of Shah Arzani's tomb. About 7 feet below the top portion is to be seen a stone image of Buddha horizontally imbedded in the wall of the well. In the flower garden south-west of the tomb is to be found lying a big piece of polished key-stone bearing the mason's mark. See

Gunsar :—*Sar* is a corruption of Sanskrit *Sarobar* meaning pond. *Gun* means qualities. The pond which has (good) qualities. It is also called Ganga-Sagar. It is a big Jhil. Once it formed a part of the old bed of the Son.

Dog-grave.—A little to the west of the Dargah, on a small mound there is a dog-grave. Here is a finely carved stone pillar of Sunga period on the mound, with inscriptions in shell-character.

#### PATNA-GAYA ROAD.

Ard-rah is the name of a Mahalla on the Patna-Gaya road within the jurisdiction of Kotwali Thana. It is a corruption of the Buddhistic word Arhatraha or the abode of Buddhist monks. In Buddhistic period the Son used to flow by the west of the Patna-Gaya road, and on its western bank lived the Brahmins at Dwijaraha which means the abode of Dwijas or Brahmins. On the eastern bank lived the Buddhistic Arhats or monks at Arhatraha.

Maharampur is the name of a Mouza, including a greater part of western Bankipur. It is a corruption of the Sanskrit word Maharampur or the city of the great Arama (of Asoka). Chajjubagh is here.

New Capital :—To the west of Patna Gaya road is the new Capital buildings. The most important buildings here are the High Court, the Secretariat, the Government House, and the Water tower. There is a statue of Lord Hardinge in the Hardinge's park. In a part of the High Court buildings is located the Patna Museum. It contains fine collections of statues, seals, coins, minerals, and objects of prehistoric and ethnological interest.



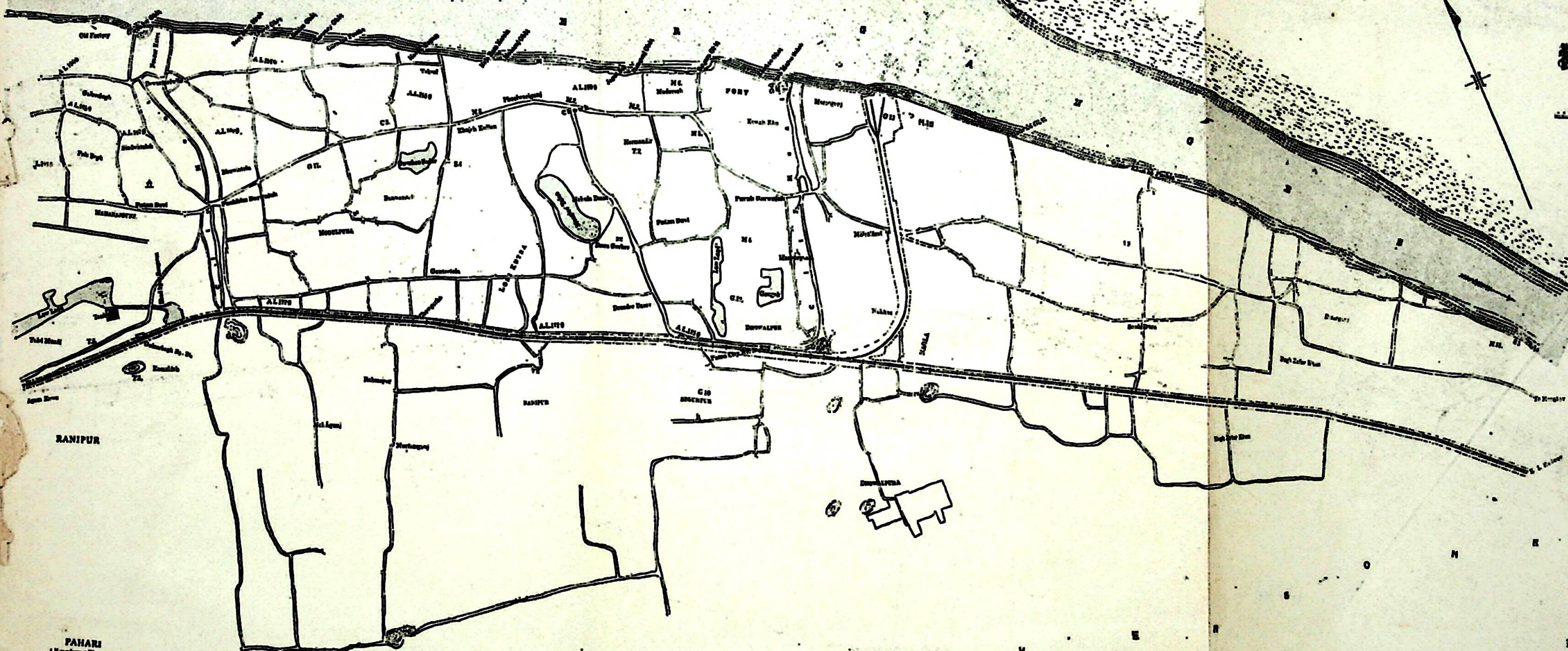
SRI JAGADGURU VISHWARADHYA  
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MAP  
OF  
**Pataliputra**

SCALE IN GEOMETRIC CHAINS

For the City of Pataliputra (Chhota Nagpur)



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